A SERMON OF JUDGMENT,

Preached at *Pauls* before the Honourable Lord Mayor and Aldermen of the City of *London*, *Dec.* 17. 1654.

And now Enlarged.

By *Rich. Baxter.*

Rom. 14. 12. *Every one of you shall give account of himself to God.*

John 5. 28, 29. *The hour is coming, in the which all that are in the graves shall hear his voyce and shall come forth; They that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation.*

LONDON,
Printed and are to be sold by *Will. Miller* at the Guilded-Acron near the little North door in St *Pauls* Church-yard, 1662.

Courteous Reader; Be pleased to take notice, that these Books following are Printed for, and Sold by Will. Miller *at the Guilded Acorn in St Pauls Church-yard, near the little North-door.*

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To

The Right Honourable

Christopher Pack,

Lord Maior of *London*, with the Right worſhipful Aldermen.

Right Honourable,

BEing *deſired to Preach before you at* Pauls, *I was fain to Preach a Sermon which I had preached once before to a poor ignorant Congregation in*

the Countrey, having little leisure for study in London. *I was glad to see that the more curious stomacks of the Citizens did not nauseate our plain Countrey Doctrine, which I seemed to discern in the diligent attention of the greatest Congregation that ever I saw meet for such a work: But I little expected that you should have so far esteemed that discourse, as to have thought it meet for the view of the world, as I understood by a Message from you, desiring it may be Printed. I readily obey your will, when it gives me the least intimation of the will of God. Its possible some others may afford it the like favourable Acceptance and entertainment,*

ment. I am ſure the ſubject is as neceſſary as common; and the Plainneſs makes it the fitter for the ignorant, who are the far greateſt number, and have the greateſt need. I have added the 9, 10, 11, *and* 12. *Heads or Common-places, which I did not deliver to you for want of time; and becauſe the reſt are too briefly touched (as contrived for an hours work) I have enlarged theſe; though making them ſomewhat unſuitable to the reſt, yet ſuitable to the uſe of thoſe that they are now intended for: The Directions alſo in the end are added.*

Bleſſed be the Father of Lights, who hath ſet up ſo many burning and ſhining lights

in your City, and hath watered you ſo plenteouſly with the Rivers of his Sanctuary, that you have frequent opportunities for the refreſhment of your ſouls, to the joy of your friends, the grief of your enemies, and the glory of that Providence which hath hitherto maintained them, in deſpight of Perſecution, Hereſies and Hell! It was not alwaies ſo in London: *It is not ſo in all other places, or famous Cities in the world: Nor are you ſure that it will be alway ſo with you. It doth me good to remember what bleſſed Lights have ſhined among you, that now are more glorioufly ſhininig in a higher ſphere*: Preſton, Sibbs, Stoughton, Taylor, Stock,

Stock, Randal, Gouge, Gataker, *with multitudes more that are now with Christ! It did me good to read in the Preface to Mr.* Gatakers *funeral Sermon, by one of your Reverend and faithful Guides, what a number of sound and unanimous Labourers are yet close at work in that part of Christs Vineyard! And it did me good in that short experience and observation while I was there, to hear and see so much of their Prudence, Unity and Fidelity.*

Believe it, it is the Gospel of Christ that is your Glory: and if London *be more honourable then other great and famous Cities of the earth, it is the*

light of Gods face, and the plenty and power of his Ordinances and ſpirit that doth advance and honour it. O know then the day of your viſitation!

Three things I ſhall take leave to propound to your Conſideration, which I am certain God requireth at your hands. The firſt is, that you grow in knowledge, humility, heavenlyneſs and Unity, according to the bleſſed means that you enjoy. In my eyes, it is the greateſt ſhame to a people in the world, and a ſign of barbarouſneſs, or blockiſhneſs, when we can hear and read what a famous, learned powerful Miniſter ſuch a place or ſuch a place had, and yet ſee

as much ignorance, ungodlyneſs, unrulineſs, and ſenſuality, as if the Goſpel had ſcarce ever been there. I hope it is not thus with you: But I have found it ſo in too many places in England. *We that never ſaw the faces of their Miniſters, but have only read their holy Labours, have been ready to think,* Sure there are but few ignorant or ungodly ones in ſuch a Congregation! Sure they are a people rich in Grace, and eminently qualified above their brethren, who have lived under ſuch Teaching as this! At leaſt, ſure there can be none left that have an enmity to the fear of God! *But when we have come*

to the Towns where ſuch men ſpent their lives, and laid out their labours, we have found ignorant, ſottiſh worldlings, unprofitable or giddy unſtable Profeſſors, and ſome haters of godlineſs among them. O what a ſhame is this to them in the eyes of wiſe men! and what a confounding aggravation of their ſin before God! Thrive therefore and be fruitful in the Vineyard of the Lord, that it may not repent him that he hath planted and watered you.

The ſecond is this; Improve your intereſt to the utmoſt, for the continuance of a faithful Miniſtery among you: and when any places are void, do what you

you can to get a ſupply of the moſt Able men. Your City is the Heart of the Nation: you cannot be ſick but we ſhall all feel it. If you be infected with falſe Doctrines, the Countreys will ere long receive the Contagion. You have a very great influence on all the Land for good or evil! And do you think the undermining enemies of the Church have not a ſpecial Deſign upon you in this point? and will not promote it as far as is in their power? Could they but get in Popiſh or Dividing Teachers among you, they know how many advantages they ſhould gain at once! They would have ſome to grieve and trouble your faithful Guides and hinder

hinder them in the work, and leſſen that eſtimation which by their Unity they would obtain: And every Deceiver will hope to catch ſome fiſh, that caſteth his Net among ſuch ſtore. We beſeech you, if there be Learned, Holy, Judicious men in England, *that can be had for ſupply on ſuch occaſions, let them be yours; that you may be fed with the Beſt, and guided by the Wiſeſt, and we may have all recourſe to you for advice; and where there are moſt Oppoſers and Seducers, there may be the moſt Powerful, Convincing helps at hand; Let us in the Countrey have the honeſt raw young Preachers, and ſee that you have the chief Fathers*

and

and Pillars in the Church. I *ſpeak it not for your ſakes alone, but becauſe we have all Depen-dance on you.*

The third thing which I humbly Crave, is, that you will Know them which Labour among you, and are over you in the Lord, and admoniſh you, and to eſteem them very highly in love for their works ſake: and be at Peace among your ſelves. 1 *Theſ.* 5. 12, 13. *And that you will in ſtead of grieving or rejecting your Guides*, obey them that have the Rule over you, and ſubmit your ſelves; for they watch for your ſouls as they that muſt give account, that they may do it with joy, and not

not with grief, for that is unprofitable for you, *Heb.* 13.17.

7. *Encourage your Teachers, for their work is great, their ſpirits are weak, they are but frail men; the enemy is more induſtrious againſt them then any men: and their diſcouragements are very many, and the difficulties which they muſt encounter are very great. Eſpecially, Obey, Submit and Encourage them in the work of Government and Exerciſe of Chriſts Diſcipline, and managing the Keyes of the Kingdom which he hath put into their hands. Do you not perceive what a ſtrait your Teachers are in! The Lord Jeſus requireth them to exerciſe his Diſcipline faithfully and impartially:*

ly: He giveth them not empty Titles of Rule, but laies upon them the burden of ruling: It is his work, *more then* their *Honour that he intends: and if they will have the* Honour, *it muſt be the* work. *The work is, as to Teach the ignorant, and convince the unbelieving and gainſaying, ſo to admoniſh the diſorderly and ſcandalous, and to reject and caſt out of the Communion of the Church the Obſtinate and Impenitent; and to ſet by the Leprous, that they infect not the reſt; and to ſeparate thus the precious from the vile, by Chriſts Diſcipline, that dividing ſeparations and ſoul-deſtroying tranſgreſſions may be prevented or cured. This work*

work Chriſt hath charged upon them, and will have it done whoever is againſt it. If they obey him and do it, what a tumult, what clamours and diſcontents will they raiſe! How many will be ready to riſe up againſt them with hatred and ſcorn! though it be the undoubted work of Chriſt, which even under perſecution was performed by the Church-Guides! When they do but keep a ſcandalous untractable ſinner from the Communion of the Church in the Lords Supper, what repinings doth it raiſe! But, alas; this is a ſmall part of the Diſcipline; If all the apparently obſtinate and impenitent were caſt out, what a ſtir would they make!

make ! And if Christ be not obeyed, what a stir will conscience make ? And it is not only between Christ and men, but between men and men, that your guides are put upon such streights. The Separatists reproach them for suffering the Impenitent to continue members of their Churches, and make it the pretence of their separation from them; having little to say of any moment against the authorized way of Government; but only against our slackness in the Execution. And if we should set to the close exercise of it, as is meet, how would City and Country ring of it, and what Indignation should we raise in the multitude against

againſt us! O what need have your Guides of your Encouragement and beſt Aſſiſtance in this ſtreight! God hath ſet them on a work ſo ungrateful and diſpleaſing to fleſh and blood, that they cannot be faithful in it, but twenty to one they will draw a word of Hatred upon themſelves, if not mens fiſts about their ears. Feſtred ſores will not be lancht and ſearcht with eaſe: Corrupted members are unwilling to be cut off, and caſt aſide; Eſpecially if any of the great ones fall under the cenſure, who are big in the eyes of the world and in their own. And yet our Soveraign Lord muſt be obeyed; and his houſe muſt be ſwept, and the filth caſt out,

out, by what names or titles ſoever it be dignified with men: He muſt be pleaſed, if all be diſpleaſed by it. Withdraw not your help then from this needful work. It is by the Word, Spirit and Miniſtery, *that Chriſt the King of his Church doth Govern it: Not ſeparatedly, but joyntly, by all three: To diſobey theſe, is to diſobey Chriſt: and ſubjection to Chriſt is Eſſential to our Chriſtianity. This well thought on might do much to recover the* Unruly *that are Recoverable. You may conjecture by the ſtrange oppoſition that Church-Government meets with from all ſorts of carnal and corrupted minds, that there is ſome-*

what

what in it that is eminently of God. I ſhall ſay no more but this, that It is an Able, Judicious, Godly, Faithful miniſtery, not barely heard and applauded, but humbly and piouſly ſubmitted to, and obeyed in the Lord, that muſt be your trueſt preſent glory, and the means of your everlaſting Peace and Joy.

So teſtifieth from the Lord,
Your ſervant in the faith
of Chriſt,

Rich. Baxter.

To the ignorant, or Careleſs Reader.

SEeing the providence of God hath commanded forth this plain Diſcourſe, I ſhall hope (upon experience of his dealing in the like caſes, with me) that he hath ſome work for it to do in the world. Who knows but it was intended for the ſaving of thy ſoul by opening thine eyes and awaking thee from thy ſin, who art now in Reading of it! Be it known to thee, it is the certain Truth of God, and of high concernment to thy ſoul that it treateth of: and therefore requireth thy moſt ſober Conſideration. Thou haſt in it (how weakly ſoever it is managed by

by me) an advantage put into thy hand from God, to help thee in the greateſt work in the world, even to prepare for the great approaching Judgement. In the name of God, I require thee, caſt not away this advantage: turn not away thine ears or heart from this warning that is ſent to thee from the living God! Seeing all the world cannot keep thee from Judgement, nor ſave thee in Judgement: let not all the world be able to keep thee from a ſpeedy and ſerious preparation for it. Do it preſently, leſt God come before thou art ready. Do it ſeriouſly, leſt the Tempter over-reach thee, and thou ſhouldeſt be found among the fooliſh ſelf-deceivers, when it is too late to do it better. I intreat this of thee on the behalf of thy ſoul, and as thou tendreſt thy everlaſting Peace with God, that thou wouldſt afford theſe matters thy deepeſt Conſideration.

Think

Think on them, whether they are not True, and weighty: Think of them lying down and rising up. And seeing this small Book is faln into thy hands, all that I would beg of thee concerning it, is, that thou wouldest bestow now and then an hour to read it, and read it to thy family or friends as well as to thy self: and as you go, Consider what you read, and Pray the Lord to help it to thy heart, and to assist thee in the Practice, that it may not rise up in Judgement against thee. If thou have not leisure at other, take now and then an hour on the Lords dayes, or at night to that purpose; and if any passage through brevity (specially near the beginning) seem dark to thee, Read it again, and again, and ask the help of an Instructer, that thou maist understand it. May it but help thee out of the snares of sin, and promote the saving of thy Im-

mortal

mortal ſoul, and thy comfortable appearance at the great day of Chriſt, I have the thing which I intended and deſired. The Lord open thy Heart, and accompany his Truth with the Bleſſing of his Spirit! Amen.

A SERMON Of Judgement,

Preached at *Pauls* before the Honourable Lord Maior and Aldermen of the City of *London*, *Dec.* 17. 1654.

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2 Cor. 5. 10, 11. *For we must all appear before the Judgement-Seat of Christ, that every one may receive the things done in his body; according to what he hath done, whether it be good or bad. Knowing therefore the terrours of the Lord we perswade men.*

IT is not unlikely, that some of those wits that are taken more with things New, then with things Necessary, will marvel that

I chooſe ſo common a ſubject, and tell me that they all know this already. But I do it purpoſely, upon theſe following Conſiderations. 1. Becauſe I well know, that it is theſe common Truths that are the great and neceſſary things which mens everlaſting happineſs or miſery doth moſt depend upon. You may be ignorant of many Controverſies and inferiour points, without the danger of your ſouls, but ſo you cannot of theſe Fundamentals. 2. Becauſe its apparent by the lives of men, that few know theſe Common Truths ſavingly, that think they know them. 3. Becauſe there are ſeveral degrees of knowing the ſame Truths, and the beſt are imperfect in degree. The principal groweth in knowledge that we ſhould look after, is not to know *more* matters then we knew before, but to know *that better*, and with a clearer light

and

and firmer apprehenſion, which we darkly and ſleightly knew before. You may more ſafely be without *any* knowledge at all of many lower Truths, then without *ſome further degree* of the knowledge of thoſe which you already know. 4. Beſides, it is known by ſad experience, that many periſh who know the Truth, for want of the Conſideration of it, and making uſe of what they know, and ſo their knowledge doth but condemn them. We have as much need therefore, to teach and help you to get theſe Truths which you know into your hearts and lives, as to tell you more. 5. And indeed, it is the impreſſion of theſe great and maſter-Truths, wherein the vitals and eſſentials of Gods Image upon the ſoul of man doth conſiſt: And it is theſe Truths that are the very Inſtruments of the great works that are

to be done upon the heart, by the Spirit and our ſelves. In the right uſe of theſe it is that the Principal part of the skill and holy wiſdom of a Chriſtian doth conſiſt: and in the diligent and conſtant uſe of theſe lieth the life and trade of Chriſtianity. There is nothing amiſs in mens hearts or lives, but it is for want of ſound knowing and believing, or well uſing theſe fundamentals. 6. And moreover, me thinks, in this choice of my ſubject, I may expect this advantage with the hearers, that I may ſpare that labour, that elſe would be neceſſary for the proof of my Doctrine: and that I may alſo have eaſier acceſs to your hearts, and have a fuller ſtroak at them, and with leſs reſiſtance. If I came to tell you of any thing not Common, I know not how far I might expect belief from you. You might ſay, *theſe things*

are

are uncertain to us, or all men are not of this mind: But when every hearer confeſſeth the Truth of my Doctrine, and no man can deny it, without denying Chriſtianity it ſelf, I hope I may expect that your hearts ſhould the ſooner receive the impreſſion of this Doctrine, and the ſooner yield to the duties which it directs you to; and the eaſier let go the ſins which from ſo certain a Truth ſhall be diſcovered.

The words of my text, are the reaſon which the Apoſtle giveth both of his perſwading other men to the fear of God, and his care to approve to God his own heart and life. They contain the Aſſertion and Deſcription of the great Judgement, and one uſe which he makes of it. It aſſureth us, that Judged we *muſt be*; and *who* muſt be ſo Judged, and *by whom*, and *about what*, and *on*

what terms, and to what end.

The meaning of the words, so far as is necessary, I shall give you briefly. *We all*; both we Apostles that Preach the Gospel, and you that hear it, *must*, willing or unwilling, there is no avoiding it; *Appear*, stand forth to make our appearance, and there have our hearts and waies laid open, and appear as well as we. *Before the Judgement seat of Christ: i.e.* before the Redeemer of the world, to be Judged by him as our Rightful Lord: *That every one*, even of all mankind which are, were, or shall be, without exception; *May receive*, that is, may receive his sentence adjudging him to his due; and then may receive the execution of the sentence; and may go away from the barr with that Reward or Punishment that is his due according to the Law by which he

is

s Judged. *The thing is done in his body*, that is, the due Reward of the works done in his body: or as ſome copies read it, *The things proper to the body, i. e.* due to the man, even body as well as ſoul. *Acording to what he hath done, whether it be good or bad. i. e.* This is the cauſe to be tryed and Judged, whether men have done well or ill, whiles they were in the fleſh, and what is due to them according to their dee ds; *knowing therefore*, &c. *i. e.* Being certain therefore that theſe things are ſo, and that ſuch a terrible Judgement of Chriſt will come, we perſwade men to become Chriſtians, and live as ſuch, that they may then ſpeed well, when others ſhall be deſtroyed: or as others, *knowing the fear of the Lord*, that is, the true Religion, *we perſwade men.*

Doct. 1. There will be a Judge-

ment. *Doct*, 2. Christ will be the Judge. *Doct*. 3. All men shall there appear. *Doct*. 4. Men shall be then Judged according to the works that they did in the flesh, whether good or evil. *Doct*. 5. The end of Judgement is, that men may receive their final due by Sentence and Execution. *Doct*. 6. The knowledge and consideration of the terrible Judgement of God, should move us to perswade, and men to be perswaded to carefull preparation.

The ordinary method for the handling of this subject of Judgement should be this. 1. To shew you what Judgement is in the General, and what it doth contain: and that is, 1. The persons. 2. The cause. 3. The Actions. 1. The parties are, 1. The Accuser. 2. The Defendant. 3. Sometime Assistants. 4. The Judge. 2. The cause

cauſe contains, 1. the Accuſation. 2. the defence. 3. with the Evidence of both. 4. and the Merit. The Merit of the cauſe is, as it agreeth with the Law and Equity. 3. The Judicial Actions are, I. Introductory. 1. Citation. 2. Cumpulſion if need be. 3. Appearance of the accuſed. II. Of the Eſſence of Judgement. 1. Debate by the Accuſer. 2. Defendant, called the Deceptation of the cauſe. 2. By the Judge. 1. Exploration. 2. Sentence. 3. To ſee to the Execution. But becauſe the method is leſs ſuitable to your capacities; and hath ſomething humane, I will reduce all to theſe following heads.

1. I will ſhew what Judgement is.

2. Who is the Judge; and why.

3. Who muſt be Judged.

4. Who is the Accuſer.

5. How the citation, conſtraint, and appearance will be.

6. What is the Law by which men ſhall be judged.

7. What will be the cauſe of the day: what the Accuſation, and what muſt be the juſt Defence.

8. What will be the Evidence.

9. What are thoſe frivolous inſufficient excuſes by which the unrighteous may think to eſcape.

10. What will be the ſentence: who ſhall *dye*, and who ſhall *live*; and what the Reward and Puniſhment is.

11. What are the properties of the ſentence.

12. What and by whom the execution will be. In theſe particular heads we contain the whole doctrine of this Judgement, and in this more familiar method ſhall handle it.

I. FOR the first, Judgement as taken *largely*, comprehendeth all the forementioned particulars; As taken more *strictly* for the Act of the Judge, it is *the Tryal of a Controverted case.* In our case note these things following.

1. Gods Judgement is not intended for any Discovery to himself of what he knows not already: he knoweth already what all men are; and what they have done; and what is their due: But it is to discover, to others and to men themselves the ground of his sentence, that so his Judgement may attain its end: for the glorifying his grace on the Righteous, and for the convincing the wicked of their sin and desert, and to shew to all the world the Righteousness of the Judge, and of his Sentence,

Sentence and Execution, *Rom.* 3. 4. 26. and *Rom.* 2. 2.

2. It is not a controverſie therefore undecided in the mind of God, that is there to be decided; but only one that is undecided as to the knowledge and mind of creatures.

3. Yet is not this Judgement *a bare Declaration*, but *a Deciſion*, and ſo *a declaration* thereupon: the cauſe will be then put out of controverſie, and all further expectation of the Deciſion be at an end; and with the juſtified there will be no more accuſation, and with the condemned no more hope for ever.

II. FOR the ſecond thing, who ſhall be the Judge, I anſwer, The Judge is *God himſelf by Jeſus Chriſt.*

1. Prin-

1. Principally; God as Creator.

2. As also, God as Redeemer; the humane nature of Jesus Christ having a derived subordinate power. God lost not his right to his creature either by mans fall, or the Redemption by Christ, but by the latter hath a new and further right: but it is in and by Christ that God Judgeth; For as *meer Creator of innocent man*, God judgeth none, but hath committed all Judgement to the Son, who hath procured this right by the redeeming of fallen man, *John* 5. 22. But as the Son only doth it in the neareſt ſenſe, ſo the Father as Creator doth it remotely and principally.

1. In that the Power of the Son is derived from the Father, and ſo ſtandeth in ſubordination to him as Fountain or Efficient.

2. In

2. In that the Judgement of the Son (as alſo his whole Mediatorſhip) is to bring men to God their maker, as their ultimate end and recover them to him from whom they are fallen, and ſo as a means to that end, the Judgement of the Son is ſubordinate to the Father.

From hence you may ſee theſe following Truths worthy your conſideration.

1. That all men are Gods creatures, and none are the workmanſhip of themſelves or any other; or elſe the Creator ſhould not Judge them on that right.

2. That Chriſt dyed for All, and is the Redeemer of the world, and a ſacrifice for All; or elſe he ſhould not Judge them on that Right. For he will not Judge wicked men as he will do the Devils, as the *meer enemies* of his Redeemed ones, but as being them-

themſelves his ſubjects in the world, and being bought by him, and therefore become his own, who ought to have glorified him that bought them, 2 *Cor.* 5. 14, 15. 2 *Pet.* 2. 1. 1 *Cor.* 6. 19, 20. 1 *John* 2. 2. *Heb.* 2. 9. 1 *Tim.* 2. 6, 7.

3. Hence it appeareth that all men were under ſome law of Grace, and did partake of ſome of the Redeemers mercy. Though the Goſpel came not to all, yet all had that *mercy* which could come from no other Fountain but his blood, and which ſhould have brought them nearer to Chriſt then they were, (though it were not ſufficient to bring them to believe:) and which ſhould have led them to Repentance, *Rom.* 2. 4. For the neglecting of which they juſtly periſh; and not *meerly* for ſinning againſt the Law that was given man

man in innocency: were that ſo, Chriſt would not Judge them as Redeemer, and that for the abuſe or not-improvement of his Talents; as he tels us he will do, *Mat.* 25. *per totum.*

4. If God will be the Judge, then none can expect by any ſhifts or indirect means to eſcape at that Day. For how ſhould it be?

1. It is not poſſible that any ſhould keep out of *ſight*, or hide their ſin and the evil of their actions, and ſo delude the Judge; God will not be mocked now, nor deceived then, *Gal.* 6. 7. They groſly deceive themſelves that imagine any ſuch things. God muſt be Omniſcient and All-ſeeing, or he cannot be God. Should you hide your cauſe from men and from Devils, and be ignorant of it your ſelves, yet cannot you hide it from God. Never did

there

there a thought paſs thy heart, or a word paſs thy mouth, which God was not acquainted with: and as he knows them, ſo he doth obſerve them. He is not as imperfect man, taken up with other buſineſs, ſo that he cannot mind *All*. As eaſie is it with him to obſerve every Thought, or word, or Action of thine, as if he had but *that one* in the world to obſerve: and as eaſie to obſerve each particular ſinner, as if he had not another creature to look after in the world. He is a fool indeed that thinks now that God takes no notice of him, *Ezek.* 8. 12. and 9. 9. or, that thinketh then to eſcape in the croud: he that found out one Gueſt that had not on a wedding Garment, *Mat.* 22. 12. will then find out every unholy ſoul, and give him ſo ſad a ſalutation as ſhall make him ſpeechleſs. *Job* 11. 11. *For he knoweth*

knoweth vain man; he ſeeth wickedneſs alſo, and will he not conſider it?

2. It is not poſſible that any ſhould ſcape at that Day by any Tricks of wit and falſe Reaſoning in their own Defence. God knoweth a ſound Anſwer from an unſound, and a Truth from a Lie. Righteouſneſs may be perverted here on earth, by out-witting the Judge; but ſo will it not be then; To hope any of this, is to hope that God will not be God. It is in vain then for the *unholy* man to ſay he is *holy*; or for any ſinner to deny, or excuſe, or extenuate his ſin: To bring forth the counterfeit of any Grace, and plead with God any ſhells of hypocritical performances, and to think to prove a Title to heaven by any thing ſhort of Gods Condition; all theſe will be vain attempts.

3. And

3. And as impoſſible will it prove by fraud or flattery, by perſwaſion or bribery, or by any other means, to pervert Juſtice, by turning the mind of God who is the Judge. Fraud and flattery, bribery and importunity may do much with weak men: but with God they will do nothing. Were he changeable and partial, he were not God.

4. If God be Judge, you may ſee the Cavils of Infidels are fooliſh, when they ask: *How long will God be in Trying, and Judging ſo many perſons, and taking an account of ſo many words, and Thoughts, and deeds? Sure it will be a long time, and a difficult work.* As if God were as man, that knoweth not things till he ſeek out their Evidence by particular ſigns. Let theſe fools underſtand, if they have any underſtanding, that the infinite God can ſhew to every

every man at once, all the thoughts, and words, and actions that ever he hath been guilty of; And in the twink of an eye, even at one view, can make all the world to ſee their waies and their deſervings. Cauſing their conſciences and memories to preſent them all before them in ſuch a ſort as ſhall be equivalent to a verbal debate, *Pſalm* 50. 21, 22. he will ſet them in Order before them.

5. If Jeſus Chriſt be the Judge, then what a comfort muſt it needs be to his members, that he ſhall be Judge that loved them to the death, and whom they loved above their lives: and he who was their Rock of hope and ſtrength, and the deſire and delight of their ſouls!

6. And if Jeſus Chriſt muſt be the Judge, what confuſion will it bring to the faces of his enemies, and

and of all that ſet light by him in the day of their viſitation?-to ſee Mercy turned againſt them, and he that dyed for them now ready to condemn them: and that blood and grace which did Aggravate their ſin, to be pleaded againſt them to the encreaſe of their miſery, how ſad will this be!

7. If the God of Love, and Grace, and Truth be Judge, then no man need to fear any wrong. No ſubtilty of the Accuſer, nor darkneſs of Evidence: no prejudice, or partiality, or whatſoever elſe may be imagined, can there appear to the wrong of your cauſe. Get a good cauſe and fear nothing; and if your cauſe be bad, nothing can deliver you.

III. FOR the third point, *Who are they that must be Judged?*

Answ. All the rational creatures in this lower world. And it seems Angels also, either *all* or *some*: But because their case is more darkly made known to us, and less concerns us, we will pass it by. Every man that hath been made or born on earth (except Christ, who is God and man, and is the Judge) must be judged. If any foolish Infidel shall say, *Where shall so great a number stand?* I answer him, that he knoweth not the things Invisible: neither the nature of spirits, and spiritual bodies: nor *what place* containeth them, or *how*: but easily he may know, that he that gave them all a being, can sustain them all, and have room for them all,

all, and can at once diſcloſe the thoughts of all, as I ſaid before.

The firſt in order to be Judged, are, the Saints, *Mat.* 25. and then with Chriſt they ſhall Judge the reſt of the world, 1 *Cor.* 6. 2, 3. not in an equal Authority and Commiſſion with Chriſt, but as the preſent Approvers of his Righteous Judgement, The princes of the earth ſhall ſtand then before Chriſt, even as the peaſants, and the honourable as the baſe; the rich and the poor ſhall meet together, and the Lord ſhall judge them all, *Prov.* 22. 2. No men ſhall be excuſed from ſtanding at that Barr, and giving up their Account, and receiving their doom. Learned and unlearned; young and old; godly and ungodly; all muſt ſtand there. I know ſome have vainly imagined, that the righteous ſhall not

not have any of their ſins mentioned, but their Graces and duties only: but they conſider not, that things will not then be tranſacted by words as we do now, but by clear diſcoveries by the infinite Light: and that if God ſhould not diſcover to them their ſins, he would not diſcover the Riches of his Grace in the pardon of all their ſins: Even then muſt they be humbled in themſelves, that they may be glorified: and for ever cry, Not unto us Lord, but unto thy name be the glory.

IV. FOR the fourth particular; *Who will be the Accuſer?*

Anſ. 1. Satan is called in Scripture the Accuſer of the Brethren, *Rev.* 12. 10. and we find in *Job* 1. and other places, that now he doth Practice it even before

fore God, and therefore we judge it probable that he will do ſo then. But we would determine of nothing that Scripture hath not clearly determined.

2. Conſcience will be an Accuſer, though eſpecially of the wicked, yet in ſome ſenſe of the righteous; for it will tell the truth to all, and therefore ſo far as men are faulty, it will tell them of their faults. The wicked it will accuſe of unpardoned ſin, and of ſin unrepented of; the godly only of ſin repented of and pardoned. It will be a Glaſs wherein every man may ſee the face of his heart and former Life, *Rom.* 1. 15.

3. The Judge himſelf will be the Principal Accuſer, for it is he that is wronged, and he that proſecutes the cauſe, and will do Juſtice on the wicked: God Judgeth even the Righteous

themſelves to be ſinners, or elſe they could not be pardoned ſinners. But he judgeth the wicked to be impenitent, unbelieving, unconverted ſinners. Remember what I ſaid before, that it is not a verbal accuſation, but an opening of the Truth of the Cauſe to the view of our ſelves and others, that God will then perform.

Nor can any think it unworthy of God to be mens Accuſer by ſuch a diſcloſure, it being no diſhonour to the pureſt light to reveal a dung-hill, or to the greateſt Prince to Accuſe a Traitor. Nor is it unmeet that God ſhould be both accuſer and Judge: ſeeing he is both abſolute Lord, and ſo far beyond all ſuſpition of Injuſtice. His law alſo doth virtually accuſe, *John* 5.45. but of this by it ſelf.

V. FOR the fifth particular, *How will the ſinners be called to the Barr?*

Anſw. God will not ſtand to ſend them a Citation, nor require any to make his voluntary Appearance; but willing or unwilling, he will bring them in.

1. Before each mans particular Judgement, he ſendeth death to call away his ſoul; A ſurly Serjeant that will have no nay; How dear ſoever this world may be to men, and how loath ſoever they are to depart, away they muſt, and come before the Lord that made them; Death will not be bribed. Every man that was ſet in the Vineyard in the morning of their lives, muſt be called out at evening to Receive according to what he hath done; then muſt

the naked ſoul alone appear before its Judge, and be accomptable for all that was done in the body; and be ſent before till the final Judgement, to remain in happineſs or miſery, till the body be raiſed again and joyned to it.

In this appearance of the ſoul before God, it ſeemeth by Scripture, that there is ſome Miniſtry of Angels; for *Luke* 16.22. it is ſaid, that the Angels carried *Lazarus*, that is, his ſoul, into *Abrahams* boſom: What local motion there is, or ſituation of ſouls, is no fit matter for the enquiry of mortals: and what it is in this that the Angels will do, we cannot clearly underſtand as yet; But moſt certain it is, that as ſoon as ever the ſoul is out of the Body, it comes to its account before the God of Spirits.

2. At

2. At the end of the world the bodies of all men ſhall be raiſed from the earth, and joyned again to their ſouls; and the ſoul and body ſhall be judged to their endleſs ſtate; and this is the great and general Judgement, where all men ſhall at once appear. The ſame power of God that made men of nothing, will as eaſily then New-make them by a Reſurrection; by which he will add much more perfection, even to the wicked in their Naturals, which will make them capable of the greater miſery; even they ſhall have immortal and incorruptible bodies, which may be the ſubjects of immortal woe, 1 *Cor.*15.53. *Joh.*5. 28,29.

Of this Reſurrection, and our Appearance at Judgement, the Angels will be ſome way the Miniſters: As they ſhall come with Chriſt to Judgement, ſo they ſhall

ſound his Trumpet, 1.*Theſ*.4.16. and they ſhall gather the wicked out of Gods Kingdom; and they ſhall gather the Tares to burn them, *Mat*.13.39,40,41. In the end of the world the Angels ſhall come forth and ſever the wicked from among the juſt, and ſhall caſt them into the Furnace of fire, *Mat*.17.49,50.

FOR the ſixth particular; *What Law is it that men ſhall be judged by?*

Anſw. That which was given them to live by: Gods Law is but *the ſign of his will, to teach us what ſhall be due from us and to us*: Before we fell, he gave us ſuch a Law as was ſuitable to our perfection; when we had ſinned and turned from him, as we ceaſed not to be his creatures, nor he to be

our

our Lord; ſo he deſtroyed not his Law, nor diſcharged or abſolved us from the duty of our obedience. But becauſe we ſtood condemned by that Law, and could not be Juſtified by it, having once Tranſgreſſed it, he was pleaſed to make a *Law of Grace*, even *a new remedying Law*, by which we might be ſaved from the deſerved puniſhment of the Old. So we ſhall be tryed at Judgement upon *both* theſe Laws, but ultimately upon the Laſt. The firſt Law commanded perfect Obedience, and threatned Death to us if ever we diſobeyed; the ſecond Law finding us under the Guilt of ſin againſt the firſt, doth command us to Repent and believe in Chriſt, and ſo to return to God by him; and promiſeth us pardon of all our ſins upon that Condition, and alſo if we perſevere, everlaſting Glory. So that in Judgement,

though it muſt firſt be evinced that we are ſinners, and have deſerved Death according to the Law of pure nature: yet that is not the upſhot of the Judgement. For the enquiry will be next, whether we have accepted the Remedy, and ſo obeyed the Law of grace, and performed its Condition for pardon and ſalvation: and upon this our Life or Death will depend. It is both theſe Laws that condemn the wicked, but it is only the Law of grace that Juſtifieth the righteous.

Obj. *But how ſhall heathens be judged by the Law of grace, that never did receive it?*

Anſw. The expreſs Goſpel ſome of them had not, and therefore ſhall not directly be judged by it; but much of the Redeemers mercy they did enjoy, which ſhould have led them to repent and ſeek out after Recovery from their miſery,

misery, and to come neerer Christ; and for the neglect and abuse of this, they shall be judged; and not meerly for sinning against the Law that was given us in pure innocency: So that Christ as Redeemer shall judge them as well as others: though they had but one Talent, yet they must give an account of that to the Redeemer, from whom they received it. But if any be unsatisfied in this, let them remember that as God hath left the state of such more dark to us, and the terms on which he will Judge them, so doth it much more concern us to look to the terms of our own Judgement.

Obj. *But how shall Infants be judged by the Gospel, that were uncapable of it?*

Answ. For ought I find in scripture, they stand or fall with their Parent, & on the same terms: but I leave each to their own thoughts:

VII. FOR the ſeventh Head, *What will be the cauſe of the day to be enquired after? What the accuſation, and what the Defence?*

Anſw. This may be gathered from what was laſt ſaid. The great Cauſe of the Day will be to enquire and determine, who ſhall die, and who ſhall live: who ought to go to heaven and who to hell for ever, according to the Law by which they muſt then be Judged.

1. As there is a twofold Law by which they muſt be Judged, ſo will there then be a twofold Accuſation. The firſt will be, that they were *ſinners*, and ſo having violated the Law of God, they Deſerve everlaſting Death according to that Law; If no defence

fence could be made, this one Accuſation would condemn all the world; for it is moſt certain that all are ſinners, and as certain that all ſin deſerveth Death. The only defence againſt this Accuſation lyeth in this Plea: Confeſſing the charge, we muſt plead that Chriſt hath ſatisfied for ſins, and upon that conſideration God hath forgiven us, and therefore being forgiven, we ought not to be puniſhed; To prove this we muſt ſhew the pardon under Gods hand in the Goſpel. But becauſe this pardoning Act of the Goſpel doth forgive none but thoſe that Repent and Believe, and ſo return to God, and to ſincere Obedience for the time to come; therefore the next Accuſation will be, that *we did not perform theſe Conditions of forgiveneſs; and therefore being Unbelievers, Impenitent and Rebels againſt the Redeemer.*

deemer we have no right to pardon, but by the ſentence of the Goſpel, are lyable to a greater puniſhment, for this contempt of Chriſt and Grace. This Accuſation is either *true* or *falſe*; where it is *true*, God and Conſcience who ſpeak the Truth, may well be ſaid to be the Accuſers: where it is *falſe*, it can be only the work of Satan the malitious adverſary; who, as we may ſee in *Jobs* caſe, will not ſtick to bring a falſe Accuſation.

If any think that the Accuſer will not do ſo vain a work, at leaſt they may ſee that *potentially*, this is the Accuſation that lyeth againſt us, and which we muſt be juſtified againſt. For all *Juſtification* implyeth an *Actual* or *Potential Accuſation.*

He that is truly accuſed of final Impenitency, or Unbelief, or Rebellion, hath no other Defence

to

to make, but muſt needs be condemned.

He that is falſly accuſed of ſuch non-performance of the condition of Grace, muſt deny the Accuſation, and plead his own perſonal Righteouſneſs as againſt that Accuſation, and produce that Faith, Repentance and ſincere Obedience and Perſeverance by which he fulfilled that Condition, and ſo is *Evangelically Righteous* in himſelf, and therefore hath part in the blood of Chriſt, which is inſtead of a *Legal Righteouſneſs* to him, in all things elſe, as having procured him a Pardon of all his ſin, and a right to everlaſting glory.

And thus we muſt then be Juſtified by Chriſts ſatisfaction only, againſt the accuſation of being *ſinners in general*, and of deſerving Gods wrath for the Breach of the Law of works: But we muſt

muſt be juſtified by our faith, repentance and ſincere Obedience it ſelf, againſt the accuſation of being *Impenitent Unbelievers and Rebels againſt Chriſt*, and having not performed the Condition of the promiſe, and ſo having no part in Chriſt and his Benefits.

So that in ſome you ſee, that the cauſe of the day will be to enquire, whether being all known ſinners, we have accepted of Chriſt upon his terms, and ſo have right in him and his benefits, or not? Whether they have forſaken this vain world for him, and loved him ſo faithfully, that they have manifeſted it, in parting with theſe things at his Command? And this is the meaning of *Math.* 25. Where the enquiry is made to be, whether they have fed and viſited him in his members, or not? That is, whether they have

ſo

ſo far loved him as their Redeemer, and God by him, as that they have manifeſted this to his members according to Opportunity, though it coſt them the hazard or loſs of all; Seeing danger, and labour, and coſt, are fitter to expreſs Love by, then empty Complements and bare Profeſſions.

Whether it be particularly enquired after, or only taken for granted that men are *ſinners*, and have deſerved Death according to the *Law of works*, and that Chriſt hath ſatisfied by his death, is all one as to the matter in hand, ſeeing Gods enquiry is but the Diſcovery and Conviction of us. But the laſt Queſtion which muſt decide the Controverſie will be, whether we have performed the condition of the Goſpel?

I have the rather alſo ſaid all this, to ſhew in what ſenſe theſe

theſe words are taken in the text thus, *Every man ſhall be Judged according to what he hath done in the fleſh, whether it be good or bad.* Though every man be Judged *worthy* of Death for ſinning, yet every man ſhall not be Judged *to die* for it: and no man ſhall be Judged *worthy* of Life *for* his good works: It is therefore according to the Goſpel, as the rule of judgement, that this is meant. They that have Repented and Believed, and returned to *true*, though *imperfect* Obedience, ſhall be Judged to everlaſting Life, *according* to theſe works; not becauſe theſe works *Deſerve* it, but becauſe the *free Gift in the Goſpel*, through the blood of Chriſt, doth make theſe things the *Condition* of our poſſeſſing it: They that have lived and died Impenitent, Unbelievers and Rebels againſt Chriſt, ſhall be judg-

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ed to everlaſting puniſhment, *becauſe* they have *deſerved* it, both by their ſin in *general* againſt the Law, and by theſe ſins in *ſpecial* againſt the Goſpel. This is called *the Merit of the Cauſe*, that is, what is a mans *due* according to the true meaning of the Law; Though the due may be by free gift. And thus you ſee what will be the cavil of the Day, and the matter to be enquired after and decided, as to our Life or Death.

VIII. THE next point in our method, is, to ſhew you, *What will be the Evidence of the Cauſe?*

Anſw. There is a fivefold Evidence among men. 1. When the fact is notorious. 2. The knowledge of an unſuſpected Competent

tent Judge. 3. The parties Confeſſion. 4. Witneſs. 5. Inſtruments and viſible effects of the action. All theſe Evidences willbe at hand, and any of them ſufficient for the conviction of the guilty perſon at that day.

1. As the ſins of *all men*: ſo the *Impenitency* and *Rebellion* of the *wicked* was notorious, or at leaſt will be then. For though ſome play the hypocrites and hide the matter from the world and themſelves, yet God ſhall open their hearts and former lives to themſelves, and to the view of all the world. He ſhall ſet their ſins in order before them ſo, that it ſhall be utterly in vain to deny or excuſe them. If any men will then think to make their cauſe as good to God as they can now do to us, that are not able to ſee their hearts, they will be fouly miſtaken. Now they can ſay they have

as

as good hearts as the beſt: then God will bring them out in the light; and ſhew them to themſelves and all the world, whether they were good or bad. Now they will face us down that they do truly Repent, and they obey God as well as they can; but God that knoweth the deceivers, will then undeceive them. We cannot now make men acquainted with their own unſanctified hearts, nor convince them that have not true Faith, Repentance or Obedience: but God will convince them of it; They can find ſhifts and falſe anſwers to put off a *Miniſter* with; But God will not ſo be ſhifted off. Let *us* Preach as plainly to them as we can, and do all that ever we are able to acquaint them with the impenitency and unholyneſs of their own heart, and the neceſſity of a new heart and life, yet we cannot do

it;

it: but they will Believe whether we will or not, that the old heart will ſerve the turn; But how eaſily will *God* make them know the contrary? we plead with them in the dark; for though we have the candle of the Goſpel in our hands, when we come to ſhew them their corruption, yet they ſhut their eyes, and are wilfully blind: But *God* will open their eyes whether they will or not, not by *holy Illumination*, but by *forced conviction*; and then he will plead with them as in the open light. *See here thy own unholy ſoul: canſt thou now ſay thou didſt love me above all? Canſt thou deny but thou didſt love the world before me? And ſerve thy fleſh, and luſts, though I told thee if thou didſt ſo thou ſhouldſt die? Look upon thy own heart now, and ſee whether it be an holy or an unholy heart; a ſpiritual or a fleſhly heart; a heavenly*

or an earthly heart? Look now upon all the courſe of thy life, and ſee whether thou didſt live to me, or to the world and thy fleſh? Oh how eaſily will God convince men then of the very ſins of their thoughts, and in their ſecret Cloſets, when they thought that no witneſs could have diſcloſed them! Therefore its ſaid that the Books ſhall be opened, and the dead Judged out of the books, *Rev.* 20.12. *Dan.* 7.10.

The ſecond Evidence will be *the knowledge of the judge*. If the *ſinner* would not be *convinced*, yet it is ſufficient that the *judge* knoweth the Cauſe; God needeth no further witneſs; he ſaw thee committing adultery in ſecret, lying, ſtealing, forſwearing in ſecret. If thou do not know thy own heart to be unholy, it is enough that God knoweth it. If you have the face to ſay, *Lord*

when

when did we ſee thee hungry? &c. *Mat.* 25. 44. yet God will make good the charge againſt thee, and there needeth no more Teſtimony then his own. Can fooliſh ſinners think to lie hid or eſcape at that day, that will now *ſin wilfully before their Judge?* that know every day that their *Judge* is looking on them while they forget him, and give up themſelves to the world, and yet go on even under his eye, as if to his face they dared him to puniſh them?

3. The third evidence will be, *the ſinners Confeſſion.* God will force their own Conſciences to witneſs againſt them, and their own tongues to confeſs the Accuſation. If they do at firſt excuſe it, he will leave them ſpeechleſs, yea and condemning themſelves before they have done.

Oh what a difference between their

their language now and then! *Now* we cannot tell them of their ſin and miſery; but they either tell us of our own faults, or bid us look to our ſelves, or deny or excuſe their faults, or make light of it; but *then* their own tongues ſhall confeſs them, and cry out of the wilful folly that they committed, and lay a heavier charge upon them then we can now do. *Now*, if we tell them that we are afraid they are unregenerate, and leaſt their hearts are not truly ſet upon God; they will tell us they hope to be ſaved with ſuch hearts as they have; But *then*, Oh how they will confeſs the folly and falſneſs of their own hearts: You may ſee a little of their caſe even in deſpairing ſinners on earth, how far they are from denying or excuſing their ſin. *Judas* cryes out, *I have ſinned in betraying Innocent blood*, *Mat.* 27. 4. out of their

their own mouth ſhall they be Judged. That very tongue that now excuſeth their ſin, will in their torments be their great Accuſer. For God will have it ſo to be.

4. The fourth Evidence will be the *witneſs of others*. Oh how many thouſand witneſſes might there be produced, were there need, to convince the guilty ſoul at that day!

1. All the miniſters of Chriſt that ever preached to them, or warned them, will be ſufficient witneſſes againſt them: *we muſt needs* teſtifie that we preached to them the truth of the Goſpel, and they would not believe it. We preached to them the Goodneſs of God, yet they ſet not their hearts upon him. We ſhewed them their ſin, and they were not humbled. We told them of the danger of an unregenerate ſtate,

and

and they did not regard us: we acquainted them with the Abſolute Neceſſity ſo holineſs, but they made light of all. We let them know the deceitfulneſs of their hearts, and the need of a cloſe and faithful examination, but they would not beſtow an hour in ſuch a work; nor ſcarce once be afraid of being miſtaken and miſcarrying. We let them know the vanity of this world, and yet they would not forſake it, no not for Chriſt and the hopes of glory: We told them of the everlaſting felicity they might attain, but they would not ſet themſelves to ſeek it.

What we ſhall think of it *then*, the Lord knows; but ſurely it ſeemeth *now* to us a matter of very ſad conſideration, that we muſt be brought in as witneſſes againſt the ſouls of our neigbours and friends in the fleſh. Thoſe whom

we now unfeignedly love, and would do any thing that we were able to do for their good; whose welfare is dearer to us, then all worldly enjoyments: Alas, that we must be forced to testifie to their faces for their condemnation! Ah Lord, with what a heart must a poor minister study, when he considereth this, that all the words that he is studying must be brought in for a witness against many of his hearers! with what a heart must a minister preach, when he remembreth that all the words that he is speaking must condemn many, if not most of his hearers! Do we desire this sad fruit of our Labours? No: we may say with the Prophet, *Jer.* 17. 16. *I have not desired the woful day, thou knowest*: No, *if* we desired it, we would not do so much to prevent it: we would not study, and preach, and pray,

and

and intreat men, that if it were poſſible, we might not be put on ſuch a task. And doubtleſs it ſhould make every honeſt miniſter ſtudy hard, and pray hard, and intreat hard, and ſtoop low to men, and be earneſt with men in ſeaſon and out of ſeaſon, that if it may be, they may not be the condemners of their peoples ſouls. But if men will not hear, and there be no remedy, who can help it? Chriſt himſelf came not into the world to condemn men, but to ſave them; and yet he will condemn thoſe that will not yield to his ſaving work: God takes no pleaſure in the death of a ſinner, but rather that he repent, and return, and live, *Ezek.* 18. 23, 32. and yet he will rejoyce over thoſe to do them hurt, and deſtroy them that will not return, *Deut.* 28. 63. And if we muſt be put on ſuch a work, he will make us

like-minded. The holy Ghoſt tels us, that the Saints ſhall Judge the world, 1 *Cor.* 6. 2, 3. And if they muſt Judge, they will Judge as God Judgeth: you cannot blame us for it, ſinners: we now warn you of it before hand, and if you will not prevent it, blame not us, but your ſelves. Alas! we are not our own Maſters. As we now ſpeak not to you in our own names', ſo then we may not do what we liſt our ſelves; or if we might, our wills will be as Gods will. God will make us Judge you, and witneſs againſt you: Can we abſolve you when the righteous God will condemn you? when God is againſt you, whoſe ſide would you have us be of? We muſt be either againſt *God* or *you*. And can you think that we ſhould be for any one againſt our Maker and Redeemer? We muſt either condemn the Sentence of Jeſus Chriſt,

Chriſt, or condemn you: and is not there more reaſon to condemn you than him? can we have any mercy on you, when he that made you will not ſave you, and he that formed you, will ſhew you no mercy? *Iſa.* 27. 11. Yea when he that dyed for you, will condemn you, ſhall we be more merciful than God? But Alas! If we ſhould be ſo fooliſh and unjuſt, what good would it do you? If we would de ſalſe witneſſes and partial Judges, it would not ſave you; we are not Juſtified if we Abſolve our ſelves, 1 *Cor.* 4. 4. how unable then ſhall we be againſt Gods Sentence to Juſtifie you? If all the world ſhould ſay, you were holy and penitent, when God knows you were unholy and impenitent; it will do you no good. You pray every day that *his will* may be done, and it will be done; It will be done *upon*

you, becauſe it was not done *by* you. What would you have *us* ſay, if God ask us, *Did you tell this ſinner of the need of Chriſt, of the Glory of the World to come, and the vanity of this?* Should we lie, and ſay we did not? what ſhould we ſay, if he ask us, *Did not you tell them the miſery of their natural ſtate; and what would become of them if they were not made new?* would you have us lie to God, and ſay we did not? why if we *did not*; your blood will be required at our hands, *Ezek.* 33.6. And 3. 18. And would you have us bring your blood upon our own heads by a lie? Yea, and to do you no good, when we know that lies will not prevail with God? No, no, ſinners; We muſt unavoidably teſtifie to the confuſion of your faces. If God ask us, we muſt bear witneſs againſt you, and ſay; *Lord, we did what we could according*

according to our weak abilities, to reclaim them: Indeed our own thoughts of everlasting things were so low, and our own hearts so dull, that we must confess we did not follow them so close, nor speak so earnestly as we should have done: we did not cry so loud, nor lift up our voice as a Trumpet to awaken them, (Isa. 58. 1.) *We confess we did not speak to them with such melting compassion, and with such streams of tears beseech them to regard, as a matter of such great concernment should have been spoken with; We did not fall on our knees to them, and so earnestly begg of them for the Lords sake, to have mercy upon their souls, as we should have done; But yet we told them the Message of God: and we studyed to speak it to them as plainly and as piercingly as we could. Fain we would have convinced them of their sin and misery, but*

we could not: Fain we would have drawn them to the admiration of Christ, but they made light of it, Mat. 22. 5. *We would fain have brought them to the contempt of this vain world, and to set their mind on the world to come, but We could not: Some compassion thou knowest Lord we had to their souls; many a weeping or groaning hour we have had in secret, because they would not hear and obey; and some sad complaints we have made over them in publike: We told them that they must shortly die and come to Judgement, and that this world would decieve them, and leave them in the dust; we told them that the time was at hand when nothing but Christ will do them good, and nothing but the favour of God would be sufficient for their happiness; but we could never get them to lay it to heart. Many a time did we intreat them to think soberly of this life,*

and

and the life to come, and to compare them together with the Faith of Christians, and the reason of men; but they would not do it: many a time did we intreat them, but to take now and then an hour in secret to consider who *made them, and* for what *he made them, and why they were sent into this world; and what their business here is; and* whether *they are going, and how it will go with them at their latter end: But we could never get most of them to spend one hour in serious thoughts of these weighty matters. Many a time did we intreat them to try whether they were Regenerate or not? whether Christ and his Spirit were in them, or not? Whether their souls were brought back to God by Sanctification? but they would not try: We did beseech them to make sure work, and not leave such a matter as everlasting Joy or Torment to a bold and mad*

adventure: but we could not prevail: We entreated them to lay all other buſineſſes aſide a little while in the world, and to enquire by the direction of the word of God, what would become of them in the world to come; and to judge themſelves before God came to judge them, ſeeing they had the Law and the rule of judgement before them: but their minds were blinded, and their hearts were hardened, and the profit, and pleaſure, and honour of this world did either ſtop their ears, or quickly ſteal away their hearts, ſo that we could never get them to a ſober conſideration, nor ever win their hearts to God.

This will be the witneſs that many a hundred Miniſters of the Goſpel muſt give in againſt the ſouls of their people at that day. Alas, that ever you ſhould caſt this upon us! For the Lords ſake, Sirs, pitty your poor Trachers, if you

pitty not your ſelves. We had rather go a thouſand miles for you; we had rather be ſcorned and abuſed for your ſakes: we had rather lay our hands under your feet, and beſeech you on our knees with tears, were we able, then be put on ſuch a work as this. It is *you* that will do it if it be done. We had rather follow you from houſe to houſe, and teach and exhort you, if you will but hear us, and accept of our exhortation. Your ſouls are precious in our eyes, for we know they were ſo in the eyes of Chriſt, and therefore we are loth to ſee this day; we were once in your caſe, and therefore know what it is to be blind, and careleſs, and carnal as you are, and therefore would fain obtain your deliverance. But if you *will* not hear, but we *muſt* accuſe you, and we *muſt* condemn you; The Lord judge between you

you and us; For he can witneſs that it was full ſore againſt our wills. We have been faulty indeed in doing no more for you, and not following you with reſtleſs importunity; (the Good Lord forgive us;) but yet we have not betrayed you by ſilence.

2. All thoſe that fear God, that have lived among ungodly men, will alſo be ſufficient witneſſes againſt them. Alas! they muſt be put upon that ſame work which is very unpleaſant to their thoughts, as Miniſters are: They muſt witneſs before the Lord, that they did as friends and neighbours admoniſh them: that they gave them a good example, and endeavoured to walk in holineſs before them; but alas! the moſt did but mock them, and call them Puritans and preciſe fools, and thought they made more ado then

then needs for their ſalvation; They muſt be forced to teſtifie, [Lord we would fain have drawn them with us to hear the word, and to read it, and to pray in their families, and to ſanctifie thy holy day, and take ſuch happy Opportunities for their ſouls; But we could not get them to it; we did in our places what we were able, to give them the example of a Godly converſation, and they did but deride us; they were readier to mark every ſlip of our lives, and to obſerve all our Infirmities, and catch at any Accuſation that was againſt us, then to follow us in any work of holy obedience, or care for our everlaſting peace;] The Lord knows it is a moſt heavy thing to conſider now, that poor neighbours muſt be fain to come in againſt thoſe that they love ſo dearly, and by their Teſtimony to Judge them

to

to perdition. Oh heavy caſe to think of, that a maſter muſt witneſs againſt his own ſervant! Yea a husband againſt his own wife, and a wife againſt her husband; yea parents againſt their own children, and ſay, [Lord, I taught them thy word, but they would not learn. I told them what would come on it, if they returned not to thee, I brought them to Sermons, and I prayed with them, and for them. I frequently minded them of theſe everlaſting things, and of this dreadfull day which now they ſee; But youthfull luſts, and the temptations of the fleſh and the Devil lead them away, and I could never get them throughly and ſoundly to lay it to their hearts.] Oh you that are parents, and friends, and neighbours, in the fear of God beſtir you now, that you may not be put to this at the day of Judgement.

ment. Oh give them no reſt, take no nay of them till you have perſwaded their hearts from this world to God, leſt you be put to be their condemners: It muſt be *now* that you muſt prevent it, or elſe *never*; *now* while you are with them, while you and they are in the fleſh together, which will be but a little while: Can you but now prevail with them, all will be well, and you may meet them Joyfully before the Lord.

3. Another witneſs that will teſtifie againſt the ungodly at that day, will be their ſinfull companions: thoſe that drew them into ſin, or were drawn by them, or joyned with them in it. Oh little do poor drunkards think, when they ſit merrily in an Ale-houſe, that one of them muſt bear witneſs againſt another, and condemn one another; If they thought of this,

this, me thinks it ſhould make them have leſs delight in that company; Thoſe that now joyn with you in wickedneſs, ſhall then be forced to witneſs, [I confeſs Lord I did hear him ſwear and curſe; I heard him deride thoſe that feared the Lord, and make a jeſt of a holy life; I ſaw him in the Ale-houſe when he ſhould be hearing the Word of God, or reading, or calling upon God, and preparing for this day; I joined with him in fleſhly delights, in abuſing thy creatures and our own bodies. Sinners, look your companions in the face the next time you are with them, and remember this that I now ſay; that thoſe men ſhall give in Evidence againſt you, that now are your aſſociates in all your mirth; Little thinketh the fornicator and luſtfull wanton, that their ſinfull mates muſt then bear witneſs

witneſs of that which they thought the dark had concealed, and tell their ſhame before all the world. But this muſt be the fruit of ſin. Its meet that they who encouraged one another in ſin, ſhould condemn one another for it. And marvail not at it; for they ſhall be forced to it, whether they will or no; Light will not then be hid: They may think to have ſome eaſe to their conſciences, by accuſing and condemning others. When *Adam* is queſtioned for his ſin, he preſently accuſeth the woman, *Gen.* 3. 12. when *Judas* his conſcience was awakened, he runs to the Phariſes with the money that drew him to it, and they caſt it back in his own face, and ſay, *See thou to it, what is that to us?* Mat. 27. 4, 5, 6. Oh the cold comfort that ſinners will have in one another at that day! and the little pleaſure that they will

will find in remembring their evil wayes! *Now* when a fornicator, or a worldling, or a merry voluptuous man is grown old, and cannot act all his sin again, he takes pleasure in remembring and telling others of his former folly, what he once was: and what he did: and the merry hours that he had: but *then* when sinners are come to themselves a little more, they will remember and tell one another of these things with another heart. Oh that they did but know now how these things will then affect them!

4. Another witness that will then rise up against them, will be the very Devils that tempted them: They that did purposely draw them to sin, that they might draw them to torment for sin: They can witness that you hearkned to their Temptations, when you

you would not hearken to Gods Exhortations; They can witneſs that you obeyed them in working Iniquity. But becauſe you may think the Accuſers Teſtimony is not to be taken, I will not ſtand on this. Though it is not nothing, where God knoweth it to be true.

5. The very Angels of God alſo may be witneſſes againſt the wicked. Therefore are we adviſed in Scripture, not to ſin before them, *Eccl.* 5. 6. 1 *Cor.* 11: 10. 1 *Tim.* 5. 21. I charge thee before the Elect Angels, *&c.* They can teſtifie that they would have been Miniſtring Spirits for their good, when the wicked rather choſe to be ſlaves to the ſpirit of malitiouſneſs. The holy Angels of God do many a time ſtand by you, when you are ſinning. They ſee you, when you ſee not them. They are imployed by God in ſome ſort

ſort for your good, as well as we; And as it is the grief of Miniſters, that their labours ſucceed not, ſo we may ſuppoſe that according to their ſtate and nature it is *theirs*. For they that Rejoyce in heaven at the Converſion of one ſinner, may be ſaid to ſorrow, or to loſe thoſe joyes, when you refuſe to be converted. Theſe noble Spirits, theſe Holy and Glorious attendants of Chriſt, that ſhall wait upon him to Judgement, will be witneſſes againſt Rebellious ſinners, to their Confuſion. Sirs, you have all in you naturally a fear of Spirits, and inviſible powers: Fear them aright: leſt hearkening to the deceiving Spirits, and refuſing the help of the Angels of God, and wilfully ſinning before their faces, you ſhould cauſe them at that day, to the terror of your ſouls, to ſtand forth as witneſſes againſt you,

to

to your Condemnation.

6. Conſcience it ſelf will be a moſt effectual witneſs againſt the wicked at that day. I before told you it will be a Diſcerner, and force them to a confeſſion: But a further office it hath, even to *witneſs* againſt them. If none elſe in the world had known of their ſecret ſins, Conſcience will ſay, I was acquainted with them.

7. The Spirit of Chriſt can witneſs againſt the ungodly, that he oft moved them to repent and Return, and they rejected his motions that he ſpoke to their hearts in ſecret, and oft ſet in with the Miniſter, and often minded them of their caſe, and perſwaded them to God, but they reſiſted, quenched and grieved the Spirit, *Acts* 7. 51. As the Spirit witneſſeth with the Spirits of the righteous, that they are the children of God, *Rom.* 8. 16. ſo doth he

he witneſs with the conſcience of the wicked, that they were children of Rebellion, and therefore are juſtly children of wrath. This Spirit will not alway ſtrive with men; at laſt being vexed, it will prove their enemy, and riſe up againſt them, *Gen.* 6. 3. *Iſa.* 63. 10. If you will needs *Grieve* it now, it will *Grieve you* then. Were it not a Spirit of *Grace*, and were it not free mercy that it came to offer you, the Repulſe would not have been ſo condemning, nor the witneſs of this Spirit againſt you ſo heavy at the laſt. But it was the Spirit of Jeſus, that came with recovering Grace, which you reſiſted: And though the wages of every ſin is death, yet you will find that it will coſt you ſomewhat more to Reject his ſalvation, then to break the Creators Law of works; kindneſs, and *ſuch* kindneſs, will not be rejected at eaſie rates.

Many

Many a good motion is now made by the Spirit to the Heart of a ſinner, which he doth not ſo much as once obſerve, and therefore doth not now Remember them. But *then* they ſhall be brought to his Remembrance with a witneſs. Many a thouſand ſecret motions to Repentance, to Faith, to a holy life, will be *Then* ſet before the eyes of the poor, unpardoned, trembling ſinner, which he had quite forgotten: And the Spirit of God ſhall teſtifie to his Confuſion, [At ſuch a Sermon I perſwaded thy heart to repent, and thou wouldſt not; At ſuch a time I ſhewed thee the evil of thy ſin, and perſwaded thee to have forſaken it; but thou wouldeſt not; I minded thee in thy ſecret thoughts, of the nearneſs of Judgement, and the *Certainty* and *Weight* of everlaſting things, of the

the need of Chriſt, and faith, and holineſs, and of the Danger of ſinning: but thou didſt drown all my motions in the cares and pleaſures of the world; Thou hearkenedſt rather to the devil then to me: The ſenſuall Inclinations of thy fleſh did prevail againſt the ſtrongeſt Arguments that I uſed: Though I ſhewed thee Reaſons, undenyable Reaſons, from thy Creator, from thy Redeemer, from nature, from grace, from heaven, and from hell, yet all would not ſo much as *ſtop* thee, much leſs *turn* thee, but thou *wouldſt* go on; Thou *wouldſt* follow thy fleſh, and now let it pay thee the wages of thy folly; Thou *wouldſt* be thy own guide, and take thine own Courſe, and now take what thou getteſt by it.]

Poor ſinners, I beſeech you in the fear of God, the next time you

you have any ſuch motions from the Spirit of God, to Repent, and Believe, and Break off your ſins, and the Occaſions of them, conſider then what a mercy is ſet before you: and how it will confound you at the day of Judgement, to have all theſe motions brought in againſt you, and that the Spirit of Grace it ſelf ſhould be your Condemner! Alas, that men ſhould chooſe their own Deſtruction, and wilfully chooſe it! and that the foreknowledge of theſe things ſhould not move them to relent!

So much concerning the witneſs that will be brought in againſt the ſinner.

6. The fifth Evidence that will be given in againſt the ſinner; will be, *The Inſtruments and effects.* You know among men, if a man be found murthered by the high-way, and you are found ſtanding

by him with a bloody ſword in your hand, eſpecially if there were a former deſſention between you, it will be an Evidence that will prove a *ſtrong preſumption*, that you were the Murtherer: But if the fact be certain by other Evidence, then many ſuch things may be brought for aggravation of the fault.

So a twofold Evidence will be brought againſt the ſinner from theſe things. One to prove him guilty of the fact: the other to Aggravate the fault, and prove that his ſin was very great.

For the former. 1. The very creatures which ſinners abuſed to ſin, may be brought in againſt them to their Conviction and Condemnation. For though theſe cratures ſhall be conſumed with the laſt deſtroying fire, which ſhall conſume all the world, yet they ſhall have a Being in the memory

memory of the ſinner (an *eſſe Cognitum.*) The very Wine or Ale, or other liquor which was abuſed to drunkenneſs, may witneſs againſt the Drunkard. The ſweet morſels by which the Glutton did pleaſe his Appetite, and all the good creatures of God which he luxuriouſly devoured, may witneſs againſt him, *Luke* 16. 19, 25. He that fared deliciouſly every day in this life, was told by *Abraham* when he was dead, and his ſoul in Hell, [Remember that thou in thy life time receivedſt thy good things, and likewiſe *Lazarus* evil things: but now he is comforted, and thou art tormented] Though their ſweet morſels and cups are paſt, and gone, yet muſt they be Remembred at Judgement and in Hell. [Remember, Son] ſaith *Abraham*: Yea, and *Remember* he muſt, whether he will or no: Long was the Glutton

in ſinning, and many a pleaſant bit did he taſt: and ſo many Evidences of his ſin will lie againſt him, and the ſweetneſs will then be turned into gall.

The very cloathing, and ornaments by which proud perſons did manifeſt their Pride, will be ſufficient Evidence againſt them; as his being cloathed in purple and fine linnen, is mentioned, *Luk.* 16. 19.

The very lands, and goods, aud houſes of worldlings, will be an Evidence againſt them: Their Gold and Silver, which the covetous do now prefer before the everlaſting Riches with Chriſt, will be an Evidence againſt them, *Jam.* 5. 1, 2, 3, 4. *Go to now, ye Rich men, Weep and howl for your miſeries that ſhall come upon you. Your Riches are corrupted, and your Garments moath-eaten; Your Gold and Silver is cankered, and*

the

the Ruſt of them ſhall be a Witneſs *againſt you, and ſhall eat your fleſh, as it were fire; Ye have heaped Treaſures together for the laſt dayes. Belold the hire of the Labourers, which have reaped down your fields, which is of you kept back by fraud, cryeth; and the cryes of them which have reaped are entred into the ears of the Lord of Sabboth! Ye have lived in pleaſure on the Earth, and been wanton; Ye have nouriſhed your hearts as in a day of ſlaughter.* Oh that worldlings would well conſider this one Text; and therein obſerve, whether a life of earthly pleaſure and fulneſs of worldly Glory, and Gallantry, be as deſirable as they imagine, and to what Time and Purpoſe they now lay up their Treaſures; and how they muſt hear of theſe Things hereafter; and what effect the review of their Jovial daies will have

upon their miſerable condemned ſouls.

2. The very circumſtances of Time, Place, and the like, may Evidence againſt a ſinner to his Condemnation. The drunkard ſhall Remember, In ſuch an Alehouſe I was ſo oft drunk, and in ſuch a Tavern I waſted my time: The Adulterer and fornicator ſhall Remember the very Time, the Place, the Room, the Bed where they committed wickedneſs. The Thief and Deceiver will Remember the Time, Place, the perſons they wronged, and the Things which they robbed or deceived them of. The worldling will Remember the buſineſs which he preferred before the ſervice of God: the worldly matters which had more of his heart then his Maker and Redeemer had: the work which he was doing when he ſhould have been

Praying,

Praying, or Reading, or Catechizing his Family, or thinking ſoberly of his latter end. A thouſand of theſe will then come into his mind, and be as ſo many Evidences againſt him to his Condemnation.

2. The very effects alſo of mens ſins will be an Evidence againſt them. The wife and children of a Drunkard are Impoveriſhed by his ſin; His family and the neighborhood is diſquieted by him. Theſe will be ſo many Evidences againſt him. So will the abuſe of his own Reaſon: The enticing of others to the ſame ſin, and hardening them by his example.

One covetous unmercifull Landlord doth keep a hundred, or many hundred perſons or families in ſo great neceſſities, and care and labour, that they are tempted by it to overpaſs the ſer-

vice of God, as having ſcrace time for it, or any room for it in their troubled thoughts; All theſe miſerable families, and perſons, and all the ſouls that are undone by this Temptation, will be ſo many Evidences againſt ſuch Oppreſſors.

Yea, the poor whom they have neglected to relieve, when they might; the ſick whom they have neglected to viſit, when they might, will all witneſs then againſt the unmercifull, *Matth.* 25.

The many ignorant, worldly, careleſs ſinners that have periſhed under an idle, unfaithful Miniſter, will be ſo many witneſſes againſt him to his condemnation! They may then cry out againſt him to his face, [I was ignorant Lord, and he never did ſo much as teach me, catechize me, nor tell me of theſe Things; I was careleſs, and minded

minded the world, and he let me go on quietly, and was as careleſs and worldly as I, and never plainly and faithfully warned me to waken me from my ſecurity.] And ſo their blood will be required at his hands, though themſelves alſo ſhall periſh in their ſin, *Ezek.* 33. 7, 8.

2. And as theſe Evidences will convince men of ſin, ſo there are many more which will convince them of the *Greatneſs* of their ſin. And theſe are ſo many that it would too much lengthen my diſcourſe to ſtand on them. A few I ſhall briefly touch.

1. The very mercy of God in *Creating* men, in giving and continuing their *Being* to them, will be an Evidence for the Aggravation of their ſin againſt him. What? will you abuſe him by whom it is that you are men? will you ſpeak to his diſhonour

that

that giveth you your ſpeech? will you live to his diſhonour who giveth you your Lives? will you wrong him by his own creatures? and neglect him without whom you cannot ſubſiſt?

2. The Redemption of men by the Lord Jeſus Chriſt will be an Evidence to the exceeding Aggravation of their ſins. You ſinned againſt the Lord that bought you, 2 *Pet.* 2. 1. When the Feaſt was prepared, and all things were Ready, you made light of it, and found excuſes, and would not come, *Mat.* 22. 4, 5, 6. *Luk.* 14. 17, 18. Muſt Chriſt Redeem you by ſo dear a price from ſin and miſery, and yet will you continue the ſervants of ſin, and prefer your ſlavery before your freedom, and chooſe to be Satans drudges, rather then to be the ſervants of God? The ſorrows and ſufferings that Chriſt underwent for you, will

will then prove the increase of your own sorrows. As a neglected Redeemer it is, that he will condemn you. And then you would be glad that it were but true Doctrine, that Christ never died for you, that you might not be condemned for refusing a Redeemer, and sinning against him that shed his blood for you. How deeply will his wounds then wound your consciences! You will then Remember, that to this end he both died, rose, and revived, that he might be Lord both of the Dead and the Living? And that he therefore died for all, that they which live, should not henceforth live to themselves, but to him that died for them, and rose again, *Rom.* 14. 9. 2 *Cor.* 5. 14, 15. *Matth.* 28. 18, 19, 20. *Rev.* 1. 17, 18. You will then understand that you were not your own, but were bought with a price, and

therefore

therefore ſhould have glorified him that Bought you, with your Bodies and Spirit, becauſe they were His, 1. *Cor.* 6. 19, 20. This one Aggravation of your ſin will make you doubly and remedileſly miſerable, that you Trod under foot the Son of God, and counted the blood of the Covenant, wherewith you were ſanctified, an unholy thing, *Heb.* 10. 26, 27, 28, 29. And crucified to your ſelves the Son of God afreſh, and put him to open ſhame, *Heb.* 6. 5, 6.

3. Moreover, All the perſonal mercies which they received, will be ſo many Evidences for the condemnation of the ungodly. The very earth that bore them, and yielded them its fruits, while they themſelves were unfruitful to God: The Air which they breathed in, the food which nouriſhed them, the cloaths which

covered

covered them, the houſes which they dwelt in, the beaſts that laboured for them, and all the creatures that died for their uſe: All theſe may riſe up againſt them to their condemnation. And the Judge may thus expoſtulate with them, [Did all theſe mercies deſerve no more Thanks? ſhould you not have ſerved him that ſo liberally maintained you? God thought not all theſe too good for you, and did you think your hearts and ſervices too good for him? He ſerved you with the weary labours of your fellow-creatures, and ſhould you have grudged to bear his eaſie Yoke? They were your ſlaves and drudges, and you refuſed to be his free ſervants and his ſons? They ſuffered Death to feed your Bodies, and you would not ſuffer the ſhort forbearance of a little forbidden fleſhly pleaſure, for the ſake of

him

him that made you and redeemed you.

Oh how many thousand mercies of God will then be reviewed by those that neglected them to the horrour of their souls; when they shall be upbraided by the Judge with their base requital! All the deliverances from sickness and from danger: all the honours, and privileges, and other commodities, which so much contented them, will then be Gods evidences to shame them and confound them. On this supposition doth the Apostle reprove such; *Rom.* 2. 4, 5, 6. *Despisest thou the riches of his goodness, and forbearance, and long-suffering, not knowing that the goodness of God leadeth thee to Repentance? But after thy hardness and impenitent heart, treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous*

Judge-

Judgement of God, who will render to every man according to his Deeds.

4. Moreover, All the means which God used for the Recovery of sinners in the day of their visitation, will rise up against their Impenitent souls in Judgement to their condemnation. You can hear Sermons carelesly and sleepily now; but O that you would consider, how the review of them will then awake you! You now make light of the warnings of God and man, and of all the wholsom advice that is given you: but God will not then make light of your contempt. Oh what cutting Questions will they be to the hearts of the ungodly, when all the means that were used for their good are brought to their remembrance on one side, and the temptations that drew them to sin on the other side, and the Lord shall plead his cause

cauſe with their conſciences, and ſay, [Was I ſo hard a maſter, or was my work ſo unreaſonable, or was my wages ſo contemptible, that no perſwaſions could draw you into my ſervice? was Satan ſo good a maſter, or was his work ſo honeſt and profitable, or was his wages ſo deſirable, that you would be ſo eaſily perſwaded to do as he would have you?. Was there more perſwading Reaſon in his allurements and deceits, then in all my holy words, and all the powerful Sermons that you heard, or all the faithful admonitions you received, or all the good examples of the righteous, or in all the works of God which you beheld? Was not a reaſon fetcht from the love of God, from the evil of ſin, the blood of Chriſt, the Judgement to come, the glory promiſed, the torments threatned, as forcible with you, and as

good

good in your eyes, to draw you to holineſs, as a Reaſon from a little fleſhly delight, or worldly gain, to draw you to be unholy?]

In the name of God, ſinners, I intreat you to bethink your ſelves in time, how you will ſufficiently anſwer ſuch Queſtions as theſe. You ſhould have ſeen God in every creature that you beheld, and have read your duty in all his works; what can you look upon above you, or below you, or round about you, which might not have ſhewed you ſo much of the wiſdom, and goodneſs, and greatneſs of your Maker, as ſhould have convinced you that it was your duty to be Devoted to his will? And yet you have his written word that ſpeaks plainer then all theſe. And will you deſpiſe them all? will you not ſee ſo great a Light? will you not hear ſo loud

loud and constant calls? shall God, and his Ministers speak in vain? And can you think that you shall not hear of this again, and pay for it one day? You have the Bible, and other good books by you: why do you not read them? You have Ministers at hand: Why do you not go to them, and earnestly ask them, *Sirs, What must I do to be saved?* and entreate them to teach you the way to life; You have some neighbours that fear God: why do you not go to them, and take their good advice, and imitate them in the fear of God, and in a holy diligence for your souls? Now is the time for you to bestir your selves; Life and Death are before you. You have gales of Grace to further your voyage: There are more for you then against you. God will help you: his Spirit will help you: his Ministers

Miniſters will help you: every good Chriſtian will help you; the Angels themſelves will help you, if you will but reſolvedly ſet your ſelves to the work; And yet will you not ſtir? Patience is waiting on you; Mercies are enticing you; Scourges are driving you; Judgement ſtayeth for you; The Lights of God ſtand burning by you to direct you; And yet will you not ſtir but lie in darkneſs? And do you think you ſhall not hear of this? Do you think this will not one day coſt you dear?

IX. THE

IX. THE ninth part of our work, is to ſhew you, *What are thoſe frivilous excuſes by which the unrighteous may then endeavour their defence.*

Having already ſhewed you what the Defence muſt be, that muſt be ſufficient to our Juſtification;

If any firſt demand, Whether the Evidence of his ſin will not ſo overwhelm the ſinner, that he will be ſpeechleſs, and paſt excuſe? I anſw. Before God hath done with him, he will be ſo; But it ſeems, at firſt his dark underſtanding, and partial corrupted conſcience will ſet him upon a vain Defence. For *Mat.* 7. 22, 23. Chriſt telleth us, that [Many will ſay to me in that day, Lord, Lord, have we not propheſied in thy name, and in thy name have caſt

caſt out Devils, and in thy name have done many wonderful works? And then will I profeſs to them, I never knew you, Depart from me, ye workers of Iniquity.] And in *Mat.* 25. 11. The fooliſh Virgins cry, Lord, Lord, open to us.] And verſ. 44. [Then ſhall they alſo anſwer him, ſaying, Lord, when ſaw we thee an hungred, or athirſt, or a ſtranger, or naked, or ſick, or in priſon, and did not Miniſter unto thee?] And *verſ.* 24, 25. They fear not to caſt ſome of the cauſe of their neglect on God himſelf. [Then he which had received the one Talent came and ſaid, Lord I knew thee, that thou wert an hard man, reaping where thou haſt not ſown, and gathering where thou haſt not ſtrawed; and I was afraid, and went and hid my talent in the earth; lo, there thou haſt that is thine.]

It is clear then, that Excuſes they will be ready to make, and their full Conviction will be in order after theſe Excuſes (at leaſt as in their minds, if not in words); But what the particular excuſes will be, we may partly know by theſe Scriptures which recite them, and partly by hearing what the ungodly do now ſay for themſelves: And becauſe it is for their preſent benefit that I now make mention of them, that they may ſee the vanity of all ſuch Excuſes, I will mention them as I now meet with them in the mouths of ſinners in our ordinary diſcourſe. And theſe Excuſes are of ſeveral ſorts; ſome by which they would Juſtifie their eſtate; ſome excuſes of particular Actions; and that either in whole, or in part; ſome by which they would put by the penalty, though they confeſs the ſin; ſome by which they lay the

blame

blame on other men; and in ſome they would caſt it upon God himſelf. I muſt touch but ſome of them very briefly.

The firſt Excuſe. *I am not guilty of theſe things which I am accuſed of. I did love God above All, and my Neighbour as my ſelf: I did uſe the world but for Neceſſity, but God had my heart.*

Anſw. The All-ſeeing Judge doth know the contrary: and he will make thy conſcience know it. Look back man, upon thy heart and Life. How ſeldom and how neglectfully didſt thou think of God? how coldly didſt thou worſhip him, or make any mention of him? how careleſly didſt thou ſerve him? and think much of all that thou didſt therein? Thou rather thoughteſt that his ſervice was making more ado than needs, and didſt grudge at thoſe that were more diligent than

than thy ſelf; But for the world, How heartily, aud how conſtantly didſt thou ſeek and ſerve it? And yet wouldſt thou now perſwade the Judge that thou didſt Love God above all? He will ſhew thee thy naked Heart, and the courſe of thy former life, which ſhall convince thee of the contrary.

The ſecond Excuſe. *I lived not in any Groſs ſin, but only in ſmall Infirmities. I was no Murderer, or Adulterer, or Fornicator, or Theif; nor did I deceive or wrong any, or take any thing by violence.*

Anſw. Was it not a Groſs ſin, to love the world above God, and to neglect Chriſt that died for thee? and never do him one hours hearty ſervice, but meerly to ſeek thy carnal ſelf, and live to thy fleſh? God will open thine eyes then, and ſhew thee a thouſand groſs ſins, which thou now forgetteſt

getteſt or makeſt light of. And it is not only Groſs ſins, but All ſin, great or ſmall that deſerveth the wrath of God, and will certainly bring thee under it for ever, if thou have not part in Chriſt to relieve thee: woe to the man that ever he was born that muſt anſwer in his own name for his ſmalleſt offences.

The third Excuſe. *I did it Ignorantly: I knew not that there was ſo much required to my ſalvation. I thought leſs ado might have ſerved the turn: and that if I lookt to my body, God would take care of my ſoul: and that it was better to truſt him what ſhould become of me hereafter, then to trouble my mind ſo much about it. Had I known better, I would have done better.*

Anſw. If you knew not better, who was it long of but your ſelf? Did God hide theſe things

from you? Did he not tell them you in his word as plainly as the tongue of man can ſpeak, That except you were Regenerate and born again, you ſhould not enter into the Kingdom of God? *Joh.* 3. 3, 5. That without holineſs none ſhould ſee God, *Heb.* 12. 14. That you muſt *ſtrive* to enter in at the ſtrait Gate; for many ſhall *ſeek* to enter, and ſhall not be able, *Luke* 13. 24. That if you lived after the fleſh, you ſhould die; and if by the Spirit you mortified the deeds of the body you ſhould live, *Rom.* 8. 13. That if any man have not the Spirit of Chriſt, the ſame is none of his, *Rom.* 8. 9. And to be carnally minded is death, but to be Spiritually minded is life and peace, *Rom.* 8. 9. That you muſt not lay up for your ſelves a treaſure on earth, where ruſt and moaths do corrupt, and thieves break through

through and ſteal, but muſt lay up for your ſelves a treaſure in heaven, where ruſt and moaths do not corrupt, and thieves do not break through and ſteal, *Mat.* 6. 19, 20. That you muſt ſeek firſt the Kingdom of God and the Righteouſneſs thereof, *Mat.* 6. 33. not Labour for the food that periſheth, but for the food that endureth to everlaſting life, which Chriſt would have given you, *John.* 6. 27. That if you be riſen with Chriſt, you muſt ſeek thoſe things which are above, where Chriſt ſitteth at the right hand of God, and not the things that are on earth, *Col.* 3. 1, 2, 3. Yea your very Converſation ſhould be in heaven, *Phil.* 3. 19, 20, 21.

What ſay you, Did not God tell you all this and much more? and plainly tell it to you? Turn to your Bibles, and ſee the words,

and let them witneſs againſt you.

2. And could you think with any Reaſon, that your ſouls being ſo much more precious then your bodies, you ſhould yet do ſo much more for your bodies than your ſouls? Could you think all the labour of your lives little enough for a frail body, that muſt be ſhortly in the dirt: and that your Immortal ſoul ſhould be no more regarded? Could you think with any Reaſon, that you ſhould do ſo much for a life of a few years continuance, and do no more for a life that ſhall have no end?

3. And whereas you talk of *truſting God with your ſouls*, you did not truſt him: You did but on that pretence, careleſly diſregard them. If you truſt God, ſhew any word of Promiſe that ever he gave you to truſt upon, that ever an Impenitent, Carnal, Careleſs perſon ſhall be ſaved; No:

No: he hath told you enough to the contraty. And could you think that it was the will of God, that you ſhould mind your bodies more then your ſouls, and this life more then that to come? Why, he hath bid you ſtrive, and run, and fight, and labour, and care, and ſeek, and uſe violence, and all diligence for the ſafety of your ſouls, and for the life to come: But where hath he bid you do ſo for your bodies? No, he knew that you were prone to do too much for them; and therefore he hath bid you, [Care not, and Labour not] that is, Do it as if you did it not: and let your Care and Labour for earthly things be none in compariſon o that for heavenly things. You know God can as well maintain your lives without your care and labour, as ſave your ſouls without it: And yet you ſee he will not, he doth

not: You muſt plough, and ſow, and reap, and threſh, for all Gods Love and Care of you, and not ſay, I will let all alone and truſt God. And muſt you not much more uſe diligence in much greater things? If you will truſt God, you muſt truſt him in his own way, and in the uſe of his own means.

The fourth Excuſe. *I was never brought up to learning, I cannot ſo much as read: Nor did my Parents ever teach me any of theſe things, but only ſet me about my worldly buſineſs, and provide food and rayment for me: but never once told me that I had a ſoul to ſave or loſe, and an everlaſting life to provide and prepare for. And therefore I could not come to the knowledge of them.*

Anſw. The greater is their ſin, who thus neglected you. But this is no ſufficient Excuſe for you.

Heaven

Heaven is not prepared for the Learned only: nor will Chriſt ask you at Judgement, whether you are good Scholars, or not, no nor ſo much as whether you could write or read. But conſider well! was not Gods word ſo plainly written, that the unlearned might underſtand it? Did he not put it into the moſt familiar ſtile, though he knew it would be offenſive to the proud Scholars of the world, of purpoſe that he might fit it to the capacities of the ignorant? And if you could not read, yet tell me, Could not you have learned to read at twenty or thirty years of age, if you had been but willing to beſtow now and then an hour to that end? Or at leaſt, did you not live near ſome that could read? and could you not have procured them to read to you, or to help you? And did you not hear theſe things

read to you in the Congregation by the Miniſter? or might have done if you would? And if your Parents did neglect you in your youth, yet when you came to a fuller uſe of Reaſon, and heard of the matters of ſalvation from Gods Word, did it not concern you to have looked to your ſelves; and to have redeemed that time which you loſt in your youth, by doubling your diligence when you came to riper years? The Apoſtles gathered Churches among Heathens that never heard of Chriſt before; and converted many thouſand ſouls that were never once told of a Saviour, or the way to ſalvation, till they had paſt a great part of their lives. If you loytered till the latter part of the day, it behoved you then to have beſtirred your ſelves the more: and not to ſay, Through the fault of my Parents,

I loſt the beginning of my life, and therefore I will loſe all: they taught me not then, and therefore I will not learn now. Have you not ſeen ſome of your neighbours, who were as ill educated as your ſelves, attain to much knowledge afterwards by their Induſtry? And why might not you have done ſo, if you had been as induſtrious as they? May not God and Conſcience witneſs, that it was becauſe you cared not for knowledge, and would not be at the pains to get it, that you knew no more? Speak truth, man, in the preſence of thy Judge; was thy heart and mind ſet upon it? Didſt thou pray daily for it to God? Didſt thou uſe all the means thou couldeſt to get it? Didſt thou attend diligently on the word in publike, and think of what thou heardeſt when thou cameſt home? Didſt thou go to

the Miniſter, or to others that could teach thee, and intreat them to tell thee the way to ſalvation? Or didſt thou not rather careleſly neglect theſe matters; and hear a Sermon as a common tale, even when the Miniſter was ſpeaking of Heaven or Hell? It was not then thine unavoidable Ignorance, but thy negligence.

Yea further, anſwer as in the preſence of God: Didſt thou Obey ſo far as thou *didſt know*? Or didſt thou not rather ſin againſt that knowledge which thou hadſt? Thou kneweſt that the ſoul was better then the body, and everlaſting life more to be regarded, then this tranſitory life? But didſt thou regard it accordingly? Thou ſure kneweſt that God was better then the world, and Heaven then earth; at leaſt, thou waſt told of it; But didſt thou accordingly value him, and

and love him more? Thou knew-eſt ſure that there was no ſalvation without Faith, and Repentance, and newneſs of life, and yet they were neglected. In a word, many a thouſand ſins which were committed, and duties that were omitted, againſt thy own Knowledge and Conſcience, will mar this Excuſe.

The fifth Excuſe. *I lived not under a powerful Miniſter to tell me of theſe things; but where there was no Preaching at all.*

Anſw. And might you not have gone where a powerfull Miniſter was with a little pains? Yea did not the very plain word which you heard read, tell you of theſe things? And might you not have had a Bible your ſelves, and found them there?

The ſixth Excuſe. *I was a ſervant, and had no time from my labour*

bour to mind theſe matters: I lived with a hard maſter, that required all his own work of me, but would allow me no time for the ſervice of God. Or elſe, *I was a poor man, and had a great charge to look after, and with my hard labour had much ado to live, ſo that I had no time for heavenly things.*

Anſw. 1. Who ſhould be firſt ſerved? God or man? what ſhould be firſt ſought after? Heaven or Earth? Did not Chriſt tell thee, *One thing is neceſſary? Luke* 10. 41, 42. was it not as needful to ſee that you eſcape Damnation, and get ſafe to Heaven when this life is ended, as to ſee that you had food and raiment for your ſelves, and yours?

2. Did you ſpend no time in Recreation, nor Idleneſs, nor vain talking? why might not that at leaſt have been ſpent about heavenly things?

3. Could

3. Could you have taken no time from your reſt, or eating, or at other intermiſſions? Mans body will not endure ſo great labours as to have no Intermiſſion; And why then might not godlineſs have been your eaſe and recreation?

4. Or might you not have minded theſe things, even when you were about your labour, if you had but a heart to them?

5. At leaſt you might have ſpent the Lords own day in hearing, reading, and pondering of theſe matters, when you were forced to forbear your worldly labours, even by the wholſom Law of the Land: Theſe therefore are all but vain Excuſes: and God will ſhortly make thee ſpeak out, and plainly confeſs, It was not ſo much for want of Time, or Helps, or warning, as for want of a heart to uſe them well. I ſhould have found

found ſome Time, though it had been when I ſhould have ſlept, if my heart had been but ſet upon it.

The ſeventh Excuſe. *Little did I think to have ſeen this day: I did not Believe that ever God would be ſo ſevere: I thought his Threatnings had been but to keep men in awe: and I ſuſpected either that the Scripture was not his Word, or elſe I thought he would be better then his word. I thought all that I heard of another life had been uncertain; and therefore was loth to let go a certainty for an uncertainty, and loſe my preſent pleaſures which I had in hand, for the hopes of that which I never did ſee.*

Anſw. He that will not know his miſery by believing to prevent it, ſhall know it by feeling to endure it. You were told and told again what your unbelief would

would bring you to. Did Gods word make Heaven and Earth? Doth it ſupport them, and ſecure them? And is not his word ſufficient ſecurity for you to have truſted your ſouls upon? Did you know where was any better ſecurity to be had? and where was any ſurer ground for your confidence? And did you think ſo baſely and blaſphemouſly of God, that he would falſifie his word, leſt ſuch as you ſhould ſuffer? and that he was fain to rule the world by a Lie? Did God make the world ſo eaſily? and can he not Govern it by true and righteous means? what need God to ſay that which he will not do, to awe ſinners? Can he not Awe them by Truth? Is it not Juſt that thoſe ſhould eternally periſh, that will entertain ſuch deſperate thoughts of God, and then by ſuch wicked imaginations, encourage

courage themſelves in ſin againſt him?

And for the Truth of Scripture, God did not bid you believe it without Evidence. He ſtamped on it the Image of his own Purity and Perfection, that you might know it by that Image and ſuperſcription, if you had eyes to ſee them: He ſealed it by uncontrouled multitudes of Miracles: He delivered it down to your hands by Infallible witneſſes: ſo that he left you no room for rational Doubting.

And you knew that the matters of this world were not only uncertain, but certainly vain and tranſitory, and would ſhortly come to nothing, and leave you in diſtreſs. If it had then been uncertain whether there were a Glory and miſery hereafter, (as it was not) ſhould not Reaſon have taught you to prefer the leaſt pro-

probabilities of an everlaſting unſpeakable happineſs, before that which is certainly periſhing and vain? Theſe vain Excuſes will but condemn you.

The eighth Excuſe. *I was ſo enticed and perſwaded by ſinners to do as they did, that I could not deny them. They would never let me reſt.*

Anſw. 1. And were you not as earneſtly perſwaded by God to forſake ſin and ſerve him, and yet that would not prevail with you? You could not deny the Devil and fools, but you could deny God and all his Meſſengers. Were not Miniſters as earneſt with you every week to repent and amend? What did men entice you with? with a little deluding fleſhly pleaſure for a few dayes? And what did God entice you with? with the Promiſe of endleſs unconceivable felicity! And if this were

a ſmaller matter in your eyes then the other, then you have had your choice, be content with it, and thank your ſelves. In your life time you had the good things which you choſe, and preferred before heaven, and therefore cannot expect to have heaven beſides.

The ninth Excuſe. *I lived among ungodly perſons, that derided all that feared God; ſo that if I had not done as they did, but had made any more ado to be ſaved, I ſhould have been the very ſcorn of the place wherein I lived.*

Anſw. And was not Heaven worth the enduring of a ſcorn? Is not he worthy to go without it that thinks ſo baſely of it? Did not Chriſt tell you, that if you were aſhamed of him before men, he would be aſhamed of you before his Father and the Angels of heaven? *Mark* 8. 38. He ſuffered more

more then ſcorns for you: and could you not ſuffer a ſcorn for him and your ſelves? Seeing you choſe rather to endure everlaſting Torment, then a little deriſion from ignorant men, take that which you made choice of. And ſeeing ſo ſmall a matter would drive you from heaven, and part God and you, as a mock, as the wind of a mans mouth; No wonder if you be commanded to Depart from him into everlaſting fire.

The tenth Excuſe. *I had ungodly perſons to my Parents, or Maſters, or Landlord, or Governors, who threatned to undo me, if I had addicted my ſelf to ſo ſtrict a life, and if I would not believe and do as they did.*

Anſw. What if they threatned you with preſent death? Did not God alſo threaten you with everlaſting Death, if you were not

not ruled by him? And whose threatning should you have chiefly feared? Is man more dreadful than God? Is death more terrible then Hell? Did not Christ bid you, *Fear not them that can kill the body, and after that can do no more; but fear him that is able to destroy both body and soul in hell-fire; yea I say unto you, fear him? Matt.* 10. 28. *Luke* 12. 4,. 5. and *Isa.* 51. 7. *Fear ye not the Reproach of men, neither be afraid of their revilings: For the moath shall eat them up like a garment, and the Worm shall eat them like wooll: but my Righteousness shall be for ever, and my salvation from Generation to Generation.* Seeing therefore you have chosen rather to suffer from God for ever for your sin, then to suffer small matters for well-doing for a moment, you must even bear your own choice. Christ told you before hand, that

if you could not forſake all the world and your own lives for him, you could not be his Diſciples, *Matth.* 10.37,38,39. And ſeeing you thought his terms too hard, and would needs ſeek you out a better ſervice, even take what you have choſen and found.

The eleventh Excuſe. *I ſaw ſo many follow their pleaſures and their worldly buſineſs, and never look after theſe higher things, and ſo few go the other way, that I thought ſure God would not damn ſo great a part of the world; and therefore I ventured to do as the moſt did.*

Anſw. God will make good his word upon many or few. Did you doubt of his will, or of his power? For his will, he hath told it you in his word. For his power, he is as able to puniſh many as one man. What is all the world to him, but as a drop of a Bucket, as

as the duſt of the ballance? He told you before hand that the gate was ſtrait, and the way to heaven was narrow, and few did find it, and the gate to deſtruction was wide, and the way was broad, and many did enter in at it, *Mat.* 7.13,14. And if you would not Believe him, you muſt bear what your unbelief hath brought you to. What if you had twenty children, or ſervants, or friends: and the greater part of them ſhould prove falſe to you, and ſeek your deſtuction, or prove diſobedient, and turn to your enemy? would you think it a good excuſe, if the reſt ſhould do the like, becauſe of their example? will you therefore wrong God, becauſe you ſee others wrong him? would you ſpit in the face of your own father, if you ſaw others do ſo? God warned you, that you ſhould not follow a multitude

titude to do evil, *Exod.* 23. 2. And if yet you will *do* as moſt *do*, you muſt even *ſpeed* as moſt *ſpeed*. You ſhould not ſo much conſider, who they be, as what they do, and whether they go, and who they forſake, and what they loſe, and what ſtrength is in the Reaſons that move them to do this. And then you would finde, it is *God* they forſake, it is *ſin* they chooſe, it is *heaven* they loſe, it is *hell* they run into, and it is no true reaſon, but Satans deluſion, and ſenſual inclinations that lead them to it. And ſhould men he imitated, be they many or be they few, in ſuch a courſe as this?

The twelfth Excuſe. *I ſaw ſo many faults in thoſe that were accounted godly, and ſaw ſo much Diviſion among them, that I thought they were as bad as others; and among ſo many opinions, I knew not what Religion to be of.*

Anſw.

Answ. 1. A ſpot is ſooneſt ſeen in the faireſt cloth. And the malicious world uſeth to make ſuch far worſe than they are.

2. But ſuppoſe all were true that malice ſaith of ſome, you could not ſay the like by others.

3. Or if you could, yet it was Gods Law, and not mens faults, that was made the Rule for you to live by: Will it excuſe you that others are bad?

4. And for their divers opinions, you ſhould have taken counſel at Gods word, which was right. Did you firſt ſearch the Scripture impartially, as willing to know the Truth, that you might obey it? and did you pray daily that God would lead you into the Truth? and did you obey as much as you knew? Did you joyn with the godly ſo far as they are all agreed? They are all agreed in the Fundamental

damental Articles of Christianity, and in all things absolutely necessary to a holy Life, and to salvation: that all known sin is to be forsaken, and all known duty to be done. Why did you not so far then agree with them? Alas, the imperfections of the godly, and the false Accusations of the malicious world, will prove but a poor cover for your wilful ungodliness, and Christ will convince you of the vanity of these Excuses.

The thirteenth Excuse. *The Scriptures were so dark that I could not understand them. And I saw the wisest men differ so much in the exposition of them, that I thought it was in vain for me to trouble my self about them. If God would have had us live according to the Scriptures, he would sure have written them plainly, that men might understand them.*

Answ. 1. It is all plainly written according to the nature of the subject: But a prejudiced, disaffected, yea or but untaught, disused soul cannot at first understand the plainest Teaching. The plainest Greek or Hebrew Grammar that can be written, will be utterly obscure to him that is but newly entred the English School: yea after many years time that he spends in Learning. Did you study hard, and pray for Gods teaching, and enquire of others, and wait patiently in Christs School, that you might come to further knowledge by degrees? and were you *willing* to know, even those Truths that called you out to self-denial, and that did put you on the hardest flesh-displeasing-duties? Had you done thus, you would have admired the Light of the Holy Scripture, and now have rejoyced that ever you saw

w them, and not have quarrelled its ſeeming Darkneſs. This word ight have made you *wiſe* to ſal-ation, as it hath done others, *Act.* 0. 32. 2 *Tim.* 3. 15, 16, 17. *This Law of the Lord is perfect, converting the ſoul; the Teſtimony of he Lord is ſure, making wiſe the imple. The Statutes of the Lord re Right, Rejoycing the heart: he Commandment of the Lord is ure, enlightning the eyes, Pſal.* 19. 7, 8.

2. So much as is of Neceſſity o ſalvation, is as plain as you ould deſire: Yet if you be udged by theſe, you will be con-demned: For you did not obey hat which was moſt plain. What darkneſs is in ſuch words as theſe, *Except ye Repent, ye ſhall All periſh*, Luk. 13. 3, 5. *Love not the world, nor the things in the world; if any man love the World, the love of the Father is not in him*, 1 John

2. 15. *He that will come after me, let him deny himself*, &c. *Matth.* 16. 24.

3. If there had been nothing that seemed difficult to you, would you not have despised its simplicity, and have thought your selves wise enough at the first Reading, and needed no more?

The fourteenth Excuse. *There were so many seeming Contradictions in the Scripture, and so many strange improbable things, that I could not believe it.*

Answ. The contradictions were in your fancy, that did not understand the word which you read. Must the raw unexperienced Learned despise his book or Teacher, as oft as in his ignorance he thinks he meets with contradictions? Did you think God was no wiser than you, and understood not himself, because you understood him not? Nor could recon-

reconcile his own words, becauſe you could not reconcile them? You would needs be a Judge of the Law, inſtead of obeying it, and ſpeak evil of it, rather then do it, *Jam.* 4. 11.

2. And thoſe things which you called improbable in the word, were the wonders of God, of purpoſe to confirm it. If it had not been confirmed by wonders, you would have thought it unproved: and yet now it is ſo confirmed, you will not believe the Doctrine, becauſe the witneſs ſeems incredible. And that is, becauſe they are matters above the power of man: As if they were therefore above the power of God: You ſhall at laſt have your eyes ſo far opened, as to ſee thoſe ſeeming contradictions reconciled, and the certainty of thoſe things which you accounted Improbable: that you may be forced to confeſs the

folly of your Arrogancy and Unbelief: and then God will Judge you in righteouſneſs, who preſumed unrighteouſly to judge him and his word.

The fifteenth Excuſe. *It ſeemed ſo unlikely a thing to me, that the merciful God ſhould damn moſt of the world to everlaſting fire, that I could not believe it.*

Anſw. 1. And did it not ſeem as unlikely to you, that his word ſhould be falſe?

2. Should it not have ſeemed as unlikely that the Governour of the world ſhould be unjuſt, and ſuffer his Laws to be unexecuted, and the worſt to ſpeed as well as the beſt? and to ſuffer vile ſinful duſt to deſpiſe his mercy, and abuſe his patience, and turn all his Creatures againſt him, without due puniſhment?

3. Did you not feel pain and miſery begin in this life?

4. You

4. You ſaw Toads and Serpents which had never ſinned: And you would rather live in any tolerable ſuffering, then to be a Toad. And is it not Reaſon that it ſhould go worſe with contemptuous ſinners, then with thoſe creatures that never ſinned?

5. Could you expect that thoſe ſhould come to heaven, that would not believe there was ſuch a ſtate, but refuſed it? and preferred the world before it? And to be out of heaven, is to be out of all Happineſs; and he that is ſo out of all happineſs, and knows that he loſt it by his own folly, muſt needs Torment himſelf with ſuch Conſiderations, were there no other Torments. And as man is capable of greater felicity than bruits, ſo muſt he needs be capable of more miſery.

The ſixteenth Excuſe. *The things which God promiſed in hea-*

ven, and threatned in Hell, were all out of my ſight, and therefore I could not heartily believe them. Had I but once ſeen them, or ſpoke with one that had ſeen them, I ſhould have been ſatisfied, and have contemned the things of the world.

Anſw. Will you not believe till you ſee or feel? was not Gods word ſufficient Evidence? would you have believed one from the dead that had told you he had ſeen ſuch things? and would you not believe *Stephen* that ſaw them, *Act.* 7. 56. Or *Paul* that heard and ſaw them, 2 *Cor.* 12. 3, 4. Nor Chriſt that came purpoſely from heaven to reveal them? why fleſh and blood cannot ſee them. You ſee not God: will you not therefore Believe that there is a God? Indeed, whatever you imagine, if you would not Believe *Moſes* and the Prophets,

Prophets, Chriſt and his Apoſtles, neither would you have beleived though one had riſen from the dead. For Gods word is more credible then a dead mans: and Chriſt did riſe from the dead to atteſt it. Bleſſed are they that have not ſeen, and yet believed. *Noah ſaw* no rain when he was preparing the Ark; but becauſe he *believed*, he made ready and eſcaped, *Heb.* 11. 7. when the world that would not *Believe*, did periſh. But ſeeing Gods word was of no more weight with you, and no knowledge would ſerve your turn, but by *ſeeing* and *feeling*, you ſhall *ſee* and *feel* everlaſtingly to your ſorrow.

The ſeventeenth Excuſe. *It was ſo ſtrict a Law that God would have Ruled me by, and the way to Heaven was ſo ſtrait and difficult, that I could not endure it. I was not able to deny my fleſh, and live ſuch a life.*

Anſw. 1. You were not *Able*, becauſe your were not *Willing*. What was there but your own wicked hearts that ſhould make ſuch a life ſeem grievous to you? Every thing is hard and grievous to him who loaths it, and whoſe heart is againſt it. The chief thing that God called you to, was to *Love* him, and make him your *Delight*. And are Love and Delight ſuch grievous things? It was not grievous to you to love your meat, or drink, or money; it was no hard matter for you to love a friend that loved you: no nor to love your ſin, which was your enemy: And what ſhould make it ſeem hard to Love God, but a wicked heart? Is not he Better, and more Lovely then all theſe? And had you but Loved him, all the reſt of his ſervice would have ſeemed eaſie to you. To think of him, to ſpeak of him, to pray to him,

him, to praiſe him, yea, to deny all and ſuffer for him, would have been ſweet and pleaſant to you, ſo far as you had Loved him. It was not God therefore, but your own naughty hearts, that made his work ſeem grievous to you, and the way to heaven ſeem hard. He told you truly, that his yoak was eaſie, and his burden light, and his Commandments were not grievous, *Mat.* 11. 29. 1 *Joh.* 5. 3. They that tryed them, found them the very Joy and Delight of their ſouls, and why could not you do ſo?

2. But what if the way to heaven had been harder then it was? was not heaven worth your labor? were you affraid of being a loſer by it? Could not God requite your labour or ſufferings? Do any Repent when they come to Heaven, that it coſt them ſo dear to come thither? And is not hell worſe

worſe then the hardeſt way to heaven? ſeeing you have choſen hell to ſave you a labour and ſuffering in this life, you muſt have your choice. And ſeeing you thought not everlaſting life to be worth ſo much as God required, that is, the Accepting thankfully, and minding, and ſeeking, and preferring it before this life, you have none to blame for the loſs of it but your ſelves.

The eighteenth Excuſe. *It was God that made me of a ſenſual nature: he gave me an Appetite to Meat, and Drink, and Eaſe, and Luſt; He gave me that fleſh which ruled me: How then can he condemn me, for living according to the nature which he gave me?*

Anſw. He gave that Appetite to be exerciſed moderately under the rule of reaſon, for the preſervation and propagation of mankind.

kind. But did not he alſo give you Reaſon to govern that Appetite? and the Revelation of his will to guide that Reaſon? He gave you your fleſh, to be a ſervant, and not a Maſter. Your beaſt hath fleſhly Appetite without reaſon; and therefore God hath put him under you, who have Reaſon, that you ſhould Rule him. Will you let your beaſt do what he liſt, and madly run upon whom he liſt, and ſay, you do but let him live according to his nature, which God hath given him? Why God that gave him ſuch a nature, did intend him to be Ruled by a higher nature, even by the Reaſon which he gave to you: And ſo he did alſo by your fleſh, and ſenſual Appetite.

The nineteenth Excuſe. *But I lived among ſo many baits, which enticed this fleſh, that I could not reſiſt them. My meat was a ſnare*

to

to me, my drink a ſnare, my cloaths, my houſe, my land a ſnare, every beauty that I ſaw was a ſnare: and the better all theſe were, the ſtronger was my ſnare. If God would not have had my heart enſnared and drawn from him, he ſhould not have put ſo many baits in my way. Yea and they were ſo Neer *to me, and* Daily *with me, that though I was reſolved to forbear them before, yet when they were brought to my hand, I could not forbear.*

Anſw. Is this the thanks that God hath for his mercies? He ſent you all theſe as favours from his own hand: He wrote his own name upon them, that in them you might ſee his power, and wiſdom, and goodneſs, and ſo be led up to the Conſideration of him, that you might fall in love with himſelf, who was the fountain, the life, the end of all. And do you over-

overlook God in the creature, and live as without him in the world, and dote upon that which ſhould have drawn you to himſelf, and then lay the blame on God? If he ſend a Suiter to ſpeak to you in his name, and write you a Love-Letter with his own hand, will you fall in Love with the Meſſenger, or the Letter, and neglect the Sender, and then blame him that wrote his Letter on ſo fair a paper, or in ſo neat a hand, or that ſent it by ſuch a comely Meſſenger? Certainly, theſe Excuſes are too groſs to take with the wiſe and righteous God, or to ſeem ſufficient to a well-informed Conſcience.

2. And whereas you ſpeak of the power of theſe objects, was there not much more in God, in Chriſt, in the promiſed glory, to have drawn your heart another way? why then did not theſe take

as much with you as the other? You could not chooſe, forſooth, but be enticed with ſuch baits as were fitted to your ſenſual Appetite, and ſuch things as a dog or a ſwine may enjoy as well as a man: But you could *chooſe*, when Chriſt and glory were offered you: yea you did *chooſe* to refuſe the offer, and tread them under feet by your neglect! When Satan ſet you Cups, and your harlots, and your profits before you, on one ſide, did not God ſet his favour and everlaſting happineſs on the other ſide? And was it wiſe or equal dealing to prefer your luſt before that glory?

3. Moreover, it was not in the power of any of thoſe baits to force your will, or to neceſſitate you to chooſe them: They could be but *baits* to entice you, and it was ſtill in your own choice, whether you would yeild to the enticement,

ticement, and chooſe them or not. Shall every man be falſe to God, that hath any bait to entice him from him? will you excuſe your child or friend, if he would be falſe to you, upon as great enticements as theſe? If a cup of drink, or a whore, or a little gain could draw him, more than all your love and intereſt, I do not think you would hold him excuſed.

4. And whereas you ſpeak of the *Nearneſs* and *Continuance* of theſe allurements; I would fain know, was not God as *Near* you, and *Continually* near you, to draw you to himſelf? Faith might have ſeen him, though fleſh and blood cannot. Did he not ſtand by you when you were in your cups, and luſtful Pleaſures? Did he not tell you of the danger, and offer you far better things, if you would obey him, and deſpiſe thoſe baits? But you would hearken to none

none of this; You ſhould have remembred that he ſtood over you, and was looking on you; and you ſhould haue ſaid as *Joſeph*, Gen. 39.9. *How can I do this great wickedneſs, and ſin againſt God?* You had alſo Scripture neer you, and Reaſon neer you, and Conſcience neer you, as well as the bait was neer you. And therefore this is a vain Excuſe.

The twentieth Excuſe. *It was God that let looſe the Devil to Tempt me; and he was too ſubtile for me to deal with: and therefore what wonder if I ſinned, and were overcome?*

Anſw. 1. He did not let looſe the Devil to *conſtrain* you to ſin. He could but *entice*, and you might chooſe whether you would yield. The Devil could neither make you ſin againſt your will, nor yet Neceſſitate you to be Willing.

2. You

2. You were a ſure friend to Chriſt that while, that would forſake him as oft as you were tempted by the Devil. Is that a friend or a ſervant worthy to be regarded, that will diſobey you, or betray you, as oft as he is tempted to it?

3. Will you excuſe your ſervant, if he leave your work undone, and follow cards, or dice, or the Ale-houſe, and ſay, I was tempted to it by one that was cunninger then I? ſhall every Murderer or thief eſcape hanging, becauſe the Devil was too cunning for him in his Temptations? would you have the Jury or the Judge to take this for a good excuſe?

4. And why did you not hearken to God that enticed you the other way? You forget what helps he afforded you to diſcover the wiles of Satan, and to

vanquiſh

vanquiſh the Temptation? He *told* you it was an enemy that tempted you: and would you hearken to an enemy? He *told* you it was a dream, a ſhadow, a painted pleaſure, a guilded carkaſs, a lying promiſe, and deceitfull vanity by which you were tempted: And yet would you regard it before your God? He told you that it was your God, your Saviour, your hopes, your everlaſting happineſs that the Tempter would beguile you of: And yet would you be beguiled? He told you, and plainly, and often told you, that the Tempter would lead you to eternal fire, and undo you everlaſtingly before you were aware: and that a fatal hook was covered with that bait: And yet would you ſwallow it?

5. It is plain by all this, that it was not your natural weakneſs of

of faculties that cauſed you to be overcome by the ſubtilties of the Devil, as a ſilly child is deceived by a crafty fellow that over-wits him. But it was your careleſneſs, inconſiderateneſs, your ſenſual inclinations, and vicious diſpoſition, that drew you to a wilful obeying of the tempter, and rejecting the wholeſom advice of Chriſt. This therefore is a frivolous Excuſe of your ſin.

The one and twentieth Excuſe. *But I hope you will not ſay that all men have* Free Will! *And if my will were not free, how could I chooſe but ſin?*

Anſw. Your will was not free from Gods Rule and Government; nor was it free from its natural inclination to good in general: for either of theſe were more properly ſlavery. 3. Nor was it free from the Influence of a dark underſtanding. 4. Nor free from

from its own contracted vitious inclination. 5. Nor freed from the Temptations of the flesh, the world and the Devil.

But it was 1. Free from any natural Determination to evil, or to any thing that was doubtful. 2. And free from the Coaction or Violence of any. 3. And free from an irresistible Determination of any exteriour cause, at least ordinarily. So that naturally, as men, you have the power or faculty of determining your own wills, and by your wills, of Ruling your inferiour Faculties in a great measure; yea, of Ruling the senses and the Phantasie it self, which doth so much to dispose of our Understanding. And if your wills which are naturally free, are yet so habitually vitious, that they encline you to do evil, that is not an excuse, but an aggravation of your sin. But of this more, under the next.

The

The two and twentieth Excuſe.

But I have no Power of my ſelf to do any thing that is good: What can the creature do? without Chriſt we can do nothing. It is God that muſt give me Ability, or I can have none: and if he had given it me, I had not been an Unbeliever or Impenitent. I can no more Believe of my ſelf, than I can fulfil the Law of my ſelf.

Anſw. 1. Theſe are the vain Cavils of learned folly, which God will eaſily anſwer in a word. The word [Power] is taken in ſeveral ſenſes. Sometime, and moſt commonly and fitly, for a faculty or ſtrength by which a man *Can* do his duty, if he *Will*. This Phyſical Power you have, and the worſt of ſinners have, while they are men on earth. Were they Actually willing, they might Acceptably perform ſincere obedience; And were they Diſpoſitively

ly willing, they might Actually Believe and will. And thus the ungodly have Power to Belive.

2. Sometime the word [Power] is taken for Authority, or Leave; for legal or civil Power. And thus you have all not only Power or Liberty to Believe; but also a Command, which makes it your Duty, and a Threatning adjoyned, which will condemn you if you do not.

3. Sometime the word [Power] is taken Ethically and less properly, for a Disposition, Inclination, Habit, or Freedom from the contrary habit or disposition. And in this sense its true, that none but the effectually called have a Power to Believe. But then observe, 1. That this is but a moral less proper, and not a Physical proper Impotency: And therefore *Austin* chuseth rather to say, that

that all men have *power* to believe, but all have not a *Will*, or *Faith* it ſelf; becauſe we uſe to difference *Power* from *willingneſs*; and willingneſs actuateth the *Power* which we had before. And therefore our Divines chooſe rather to call Grace a Habit, when they ſpeak exactly, than a Power; and Dr. *Twiſs* derides the Arminians for talking of a *Power* ſubjected in a *Power*. 2. Note that this Impotency is but the ſame thing with your unwillingneſs and wilful blindneſs, in another word. 3. Note that this Impotency is long of our ſelves as to the Original, and much more as to the not-curing and removing of it. Hath God given you no means towards the cure of this diſability, which you have neglected? 4. Note that this Impotency is no juſt excuſe, but an Aggravation of your ſin. If you

were *willing* to be the ſervant of Chriſt, and yet were not Able, either becauſe he would not accept you, or becauſe of a want of natural faculties, or becauſe of ſome other natural difficulty which the *willingeſt* mind could not overcome, this were ſome Excuſe: But to be Habitually wilful in refuſing Grace, is worſe than to be meerly Actually unwilling. If a man have ſo accuſtomed himſelf to murder, drunkenneſs, ſtealing, or the like wickedneſs, ſo far that he *cannot* leave it, will you therefore forgive him, or will any Judge or Jury hold him excuſed? Or rather think him the more unfit for mercy? 5. Note alſo that the want of a ſupernatural Habit, no nor the preſence of the contrary Habit, do not Efficiently determine the will to particular acts: much leſs take away its natural Freedom. 6. And

that

that till Habits attain an utter predominancy, (at leaſt) there is a power remaining in the will to reſiſt them, and uſe means againſt them. Though Eventually the perverſe Inclination may hinder the uſe of it.

The three and twentieth Excuſe. *I have heard from learned men, that God doth determine all Actions Natural and free, as the firſt efficient Phyſical Immediate Cauſe, or elſe nothing could Act. And then it was not long of me that I choſe forbidden Objects; but of him that irreſiſtibly moved me thereto, and whoſe Inſtrument I was.*

Anſw. This is a trick of that wiſdom which is fooliſhneſs with God, and to be deceived by vain Philoſophy.

1. The very principle it ſelf is moſt likely to be falſe, and thoſe that tell you this, do err. Much

more, I think, may be ſaid againſt it than for it.

2. I am ſure it is either falſe, or reconcileable with Gods holineſs, and mans liberty and culpability, ſo that its a mad thing to deceive your ſelves with ſuch Philoſophical uncertainties, when the Truth which you oppoſe by it is infallibly certain. That God is not the Author of ſin, but man himſelf, who is juſtly condemned for it, is undoubtedly true; and would you obſcure ſo clear a Truth, by ſearching into points beyond humane reach, if not unſound, as you conclude them?

The four and twentieth Excuſe. *But at leaſt, thoſe learned Divines among us that doubt of this, do yet ſay that the will is neceſſarily and infallibly Determined by the Practical Underſtanding, and that is as much unreſiſtibly neceſſitated by Objects: and therefore what-*

whatever act was done by my understanding or will, was thus necessitated, and I could not help it. They say, Liberty is but the Acting of the faculty agreeably to its nature: And it was God as Creator that gave Adam *his faculties: and God by providential dispose, that presented all Objects to him, by which his understanding, and so his will were unavoidably necessitated.*

Answ. This is of the same nature with the former; uncertain, if not certainly false. Were this true, for ought we can see, it would lay all the sin and misery of the world on God, as the unresistible necessitating Cause; which because we know Infallibly to be false, we have no reason to take such principles to be true, which infer it. The understanding doth not by a necessary efficiency Determine the will, but morally;

or rather is regularly a Condition or neceſſary Antecedent, without which it may not Determine it ſelf. Yea the will by commanding the ſenſe and phantaſie, doth much to determine the underſtanding. As the eye is not neceſſary to my *going*, but to my *going right*; ſo is not the Underſtandings Guidance neceſſary to my *willing* (there the ſimple Apprehenſion may ſuffice) but to my *Right willing*. There are other wayes of Determining the will. Or if the Underſtanding did Detrmine the will Efficiently and Neceſſarily, it is not every act of the underſtanding that muſt do it. If it be ſo when it ſaith, This *muſt* be done, and ſaith it importunately; yet not when it only ſaith, This may be done, or you may venture on it: which is the common part which it hath in ſin.

I am not pleaſed that theſe curious Objections fall in the way, nor

nor do I delight to put them into vulgar heads; but finding many yong Scholars and others that have converſed with them, aſſaulted with theſe Temptations; I thought meet to give a touch, and but a touch, to take them out of their way; As Mr. *Fenner* hath done more fully in the Preface to his *Hidden Manna*, on this laſt point, to which I refer you. I only add this;

The will of man in its very Dominion doth bear Gods Image. It is a ſelf-Determining Power, though it be *byaſſed* by *Habits*, and *needs* a *Guide*. As the Heart and Vital Spirits by which it acteth, are to the reſt of the Body; ſo is *It* to the ſoul. The Light of Nature hath taught all the world to carry the Guilt of every crime to the *will* of man, and there to leave it; Upon this all Laws and Judgements are

grounded. From Ignorance and Intellectual weakneſs, men commonly fetch Excuſes for their faults; but from the *Will* they are Aggravated. If we think it ſtrange that mans will ſhould be the firſt cauſe, ſo much as of a ſinful *mode*, and cannot anſwer all occurring Objections; it may ſuffice that we are certain the Holy Majeſty is not the Author of ſin, and he is able to make all this as plain as the Sun, and eaſily anſwer all theſe vain Excuſes, though we ſhould be unable. And if we be much ignorant of the frame and motions of our own ſouls, and eſpecially of that high ſelf determining principle, Free Will, the great ſpring of our Actions, and the curious Engine by which God doth *Sapientially* Govern the world, it is no wonder; Conſidering that the ſoul can know it ſelf but by reflection, and God gave

us

us a ſoul to *uſe*, rather than to know it ſelf; and to know its qualities and operations, rather than its Eſſence.

The five and twentieth Excuſe. *No man can be ſaved, nor avoid any ſin, nor believe in Chriſt, but thoſe whom God hath predeſtinated thereto. I was under an irreverſible Sentence before I was born: and therefore I do nothing but what I was predeſtinated to do, and if God decreed not to ſave me, how could I help it.*

Anſw. 1. Gods Judgements are more plain, but his Decrees or ſecret purpoſes are myſterious; And to darken certainties, by having recourſe to points obſcure, is no part of Chriſtian wiſdom. God told you your Duty in his word, and on what terms you muſt be Judged to Life or Death; Hither ſhould you have recourſe for direction, and not to the unſearchable myſteries of his *mind*.

2. God decreeth not to Condemn any but for ſin. Sin, I ſay, as the cauſe of that Condemnation, though not of his Decree.

3. Gods Decrees are acts Immanent in himſelf, and make no change on you, and therefore do not neceſſitate you to ſin, any more then his fore-knowledge doth. For both cauſe only a neceſſity of Conſequence, which is Logical, as the Divines on both ſides do Confeſs. And therefore this no more cauſed you to ſin, then if there had been no ſuch Decree. And its a doubt whether that Decree be not negative; A willing ſuſpending of the Divne will, as to evil; or at moſt, A purpoſe to permit it.

The ſix and twentieth Excuſe. *If it be no more, yet doth it make my perdition unavoidable; For even Gods foreknowledge doth ſo;*

For

For if he foreknow it, all the world cannot hinder it from coming to paſs.

Anſw. Muſt God either be ignorant of what you will do, or elſe be the cauſe of it? If you foreknow that the Sun will riſe to morrow, that doth not cauſe it to riſe. If you foreknow that one man will murder another, you are not the cauſe of it, by foreknowing it. So is it here.

The ſeven and twentieth Excuſe. *God might have hindred my Sin and Damnation if he would.*

Anſw. And will you wilfully ſin, and think to ſcape, becauſe God doth not hinder you? The Prince that makes a Law againſt murder, could lock you up, and keep you from being a murderer. But are you excuſable if he do not? We are certain that God could have hindred all the ſin, and death,

death, and confuſion, and miſery, that is in the world: And we are as certain that he doth not hinder it, (but by forbiding it, and giving men means againſt it): And we are certain that he is juſt, and Good, and Wiſe in all: and not bound to hinder it: And what his Reaſons are, you may better know hereafter: In the mean time, you had been better have looked to your own Duty.

The eight and twentieth Excuſe. *How could I be ſaved, if Chriſt did not dye for me? He dyed but for his Elect: and none could be ſaved without his Death.*

Anſw. He *did* dye for you, and for more than his Elect, though he Abſolutely purpoſed only their ſalvation. Your ſins crucified him, and your debt lay upon him, and he ſo far ranſomed you, that nothing but your wilful refuſal

refusal of the benefits could have condemned you.

The nine and twentieth Excuse. *It was* Adams *sin that brought me into this Depravedness of* will, *which I can neither cure, nor could prevent.*

Answ. 1. If *Adam* cast away his holiness, he could no more convey that to us which he cast away, then a noble man that is a Traytor, can convey his lost Inheritance or Honors to his son.

2. You perish not only for your Original sin, but for Rejecting the Recovering mercy of the Redeemer: you might have had Christ and Life in him, for the Accepting.

The thirtieth Excuse. *God will require no more than he gives. He gave me no grace to Repent and Believe, and without his gift I could not have it.*

Answ. 1. God will justly re-

quire

quire more than he giveth; that is, The improvement of his gifts, as *Mat.* 25. ſhews. He gave *Adam* but a *Power* to perſever; and not *Actual perſeverance*: Yet did he juſtly puniſh him for want of the Act; even for not uſing by his own will, the Power which he had given him.

2. It is long of your ſelf, if God did not give you Grace to Believe: It was becauſe you wilfully refuſed ſome preparatory Grace. Chriſt found you at a great diſtance from him, and he gave you Grace ſufficient to hvae brought you *nearer* to him than you were; you had grace ſufficient to have made you better than you were, and reſtrained many ſins, and brought you to the means when you turned your back on them: Though this were not *ſufficient* to cauſe you to *Believe*, it was *ſufficient* to have brought

brought you *nearer* to *Believing*; and through your own wilfulneſs, became *not effectual*: Even as *Adam* had *ſufficient* grace to have ſtood, which was *not effectual*. So that you had not only Chriſt offered to you, if you would but Accept him; but you had daily and precious helps and means to have cured your wills, and cauſed you to Accept him: for neglect of which, and ſo for not believing, and ſo for all your other ſins, you Juſtly Periſh.

The one and thirtieth Excuſe. *Alas, man is as a worm, a dry leaf,* Job 13.25. *a ſilly fooliſh creature: and therefore his Actions be not regardable, nor deſerve ſo great a puniſhment.*

Anſw. Though he be a worm, and as nothing to God, and fooliſh by ſin, yet is he naturally ſo noble a creature, that the Image of

of God was on him, *Gen.* 1. 26. and 5. 1. *Jam.* 3. 9. and the world made his ſervants, and Angels his attendants, *Heb.* 1. 14. ſo noble, that Chriſt dyed for him, God takes ſpeical care of him; He is capable of knowing and enjoying God; and heaven is not thought too good for him if he will obey. And he that is capable of ſo great Good, muſt be capable of as great Evil, and his waies nor to be ſo overlooked by that God that hath undertaken to be his Governor: When it tendeth to Infidelity, the Devil will teach you to Debaſe man, even lower than God would do.

The two and thirtieth Excuſe. *Sin is no Being: and ſhall men be damned for that which is nothing?*

Anſw. 1. It is ſuch a *mode* as deformeth Gods creature. It is a moral Being. It is a Relation of our

our actions and hearts to Gods will and Law.

2. They that ſay, ſin is nothing, ſay Pain and Loſs is nothing too. You ſhall therefore be paid with one nothing for another. Make light of your miſery, and ſay, It is nothing, as you did of your ſin.

3. Will you take this for a good Excuſe from your children or ſervants, if they abuſe you? Or from a Thief or murderer? ſhall he eſcape by telling the Judge that his ſin was *Nothing*? Or rather have death, which is nothing, as the juſt Reward of it?

The three and thirtieth Excuſe. *But ſin is a Tranſient thing. At leaſt it doth God no harm, and therefore why ſhould he do us ſo much harm for it?*

Anſw. 1. It hurts not God, decauſe he is above hurt: No thanks to you, if he be out of your reach.

reach. 2. You may *Wrong* him, when you cannot *Hurt* him. And the *wrong* deſerves as much as you can bear. If a Traytor endeavour the death of the Prince, in vain, his endeavour deſerves death, though he never *hurt* him. You deſpiſe Gods Law and Authority: you cauſe the Blaſpheming of his name, *Rom.* 2. 24. He calls it, A preſſing him as a cart is preſſed with ſheaves, *Amos* 2. 13. and a grieving of him.

3. And you wrong his Image, his Church, the publike good, and the ſouls of others.

The four and thirtieth Excuſe. *But Gods nature is ſo Good and Merciful, that ſure he will not damn his own cratures.*

Anſw. 1. A merciful Judge will hang a man for a fault againſt man: By proportion then, what is due for ſin againſt God?

2. All the death and calamity which

which you ſee in the world, comes from the anger of this merciful God: why then may not future miſery come from it?

3. God knoweth his own mercy better then you do; and he hath told you how far it ſhall extend.

4. He is infinitely merciful; but it is to the Heirs of mercy: Not to the final Rejecters of his mercy.

5. Hath not God been merciful to thee, in bearing with thee ſo long, and offering thee Grace in the blood of Chriſt, till thou didſt wilfully reject it? Thou wilt confeſs to thy everlaſting wo, that God was merciful; Had he not been ſo merciful, thou wouldſt not have been ſo miſerable for rejecting it.

The five and thirtieth Excuſe. *I would not ſo Torment mine enemy my ſelf.*

Anſw.

Anſw. No reaſon you ſhould. Is it all one to wrong you, and to wrong the God of Heaven? God is the only Judge of his own wrongs.

The ſix and thirtieth Excuſe. *All men are ſinners, and I was but a ſinner.*

Anſ. All were not impenitent, Unbelieving, Rebellious ſinners, and therefore all are not unpardoned condemned ſinners. All did not live after the fleſh, and refuſe to the laſt, to be converted, as you did. God will teach you better to difference between ſinners and ſinners.

The ſeven and thirtieth Excuſe. *But if Chriſt have ſatisfied for my ſins, and dyed for me, then how can I juſtly ſuffer for the ſame ſins? will God puniſh one ſin twice?*

Anſw. 1. Chriſt ſuffered for man in the Nature of man; but not

not in your perſon, nor you in him: It was not you that provided the price, but God himſelf; Chriſt was not mans Delegate in ſatisfying, and therefore received not his Inſtructions from us, nor did it on our terms, but his own. It was not the *ſame thing* which the Law threatned, that Chriſt underwent: for that was the Damnation of the ſinner himſelf: and not the ſuffering of another for him; it cannot therefore be yours, but on Chriſts own terms. He dyed for thy ſin, but with this intent, that for all that, if thou Refuſe him, thou ſhalt dye thy ſelf. It is therefore no wrong to thee to dye, for it was not thou that dyedſt before: And Chriſt will take it for no wrong to him: For *he* will Judge thee to that death. It is for refuſing a Chriſt that dyed for thee, that thou muſt periſh for ever.

The

The eight and thirtieth Excuſe. *But I did not refuſe Chriſt, I believed and truſted in him to the laſt, and Repented of my ſins, though I ſometime was overtaken with them.*

Anſw. Had this been True, thy ſin would not have condemned thee. But there is no mocking God. He will ſhew thee then thy naked heart, and convince thouſands that thought they Believed and Repented, that indeed they did not. By thy works alſo will this be diſcovered, that is, by the main bent and ſcope of thy life, as *Matth.* 25. throughout, and *Jam.* 2.

The nine and thirtieth Excuſe. *I did many Good Works; and I hope God will ſet thoſe againſt my evil works.*

Anſw. Thy good works were thy ſins, becauſe indeed they were not good, being not done in ſincerity

cerity of heart for God. The beſt mans works have ſome infirmity, which nothing can cleanſe but the blood of Chriſt, which thou haſt made light of, and therefore haſt no part in. If all thy life had been ſpent in perfect works except one day, they ſhould not make ſatisfaction for the ſins of that day; For they are but part of thy Duty. Wo to him that hath no better a Saviour at Judgement, than his own good works.

The fourtieth Excuſe. *I lived in poverty and miſery on earth, and therefore I hope I have had my ſuffering here, and ſhall not ſuffer in this world, and another too.*

Anſw. 1. By that Rule all poor men, and murderers, and theives, that are tormented and hanged, ſhould be ſaved. But as Godlineſs hath the promiſe of this life and that to come, ſo Impenitency and Wickedneſs hath the Threatning

ning of this life, and that to come.

2. The Devils and the damned have ſuffered much more than you already: and yet they are never the nearer a deliverance. When thou haſt ſuffered ten thouſand years, thy pain will be never the nearer an end. How then can a little miſery on earth prevent it? Alas poor ſoul, theſe are but the foretaſts and beginnings of thy ſorrow. Nothing but Pardon through the blood of Chriſt could have prevented thy Condemnation, and that thou rejectedſt by Infidelity and Impenitency: *His* ſufferings would have ſaved thee, if thou hadſt not Refuſed him: But all thine own ſufferings will yield thee no Relief.

So much for the anſwering of the *Vain Excuſes* which poor ſinners are ready to make for themſelves.

ſelves. Wherein I have been ſo large, as that this part, I confeſs, is diſproportionable to the reſt: but it was for theſe two Reaſons.

1. That poor careleſs ſouls might ſee the vanity of ſuch Defences; and conſider, If ſuch a worm as I can eaſily confute them, how eaſily and how terribly will they be all anſwered by their Judge?

2. I did it the rather, that godly Chriſtans might the better underſtand how to deal with theſe vain Excuſes when they meet with them; which will be daily, if they deal with men in this ſad Condition.

X. WEE have done with that part of the Judgement which conſiſteth in the exploration or tryal of the cauſe: we now come to that which is the Concluſion and Conſummation of all : and that is, to ſhew you, *what the Sentence will be, and on whom ?*

And for this, we muſt go ſtrait to the word of God for our light, it being impoſſible for any man to to have any particular knowledge of it, if Chriſt had not there revealed it unto us. Indeed almoſt all the world do acknowledge a life after this, where it ſhall go well with the good, and ill with the bad. But who ſhall be then accounted *Righteous*, and who *Unrighteous*, and on what terms and grounds, by whom they ſhall be Judged, and to what Condition, they know not.

The Sentence in Judgement will

will be, 1. Either on thoſe that never had means to know Chriſt. 2. Or on thoſe that had.

1. For the former, as it leſs concerneth us to enquire of their caſe, ſo is it more obſcurely revealed to us in the Scripture. It is certain that they ſhall be Judged according to their Uſe of the means which they had, *Rom.* 2. 11, 12, 13, 14, 15, 16. and the Talents which they received, *Mat.* 25. But that it ever falleth out that he that hath but the *One* Talent of natural helps doth improve it to ſalvation, or that ever they who knew not Chriſt, are Juſtified and ſaved without that knowledge (being at age and uſe of reaſon) I find not in the Scriptures. I find indeed, that [As many as have ſinned without Law, ſhall alſo periſh without Law: and as many as have ſinned *in* the Law, ſhall de Judged

by the Law, *Rom.* 2. 12. But not that any are Juſtified by the works of nature, ſuch as are here ſaid to be *without Law*. I find alſo, that [They have the work of the Law written in their hearts, their conſcience alſo bearing witneſs, and their Thoughts the mean while Accuſing, or elſe Excuſing one another, in the day *when* God ſhall Judge the ſecrets of men, by Jeſus Chriſt, according to the Goſpel, *Rom.* 2. 15, 16. And I believe it is a *juſt Excuſe*, and not an *unjuſt* which is here meant. But it will be but an *Excuſe* ſo far as they were guiltleſs; and that will be but *in tanto*, and not *in toto*, in part only; and ſo not a full Juſtification. A heathens conſcience may excuſe him from thoſe ſins which he was never guilty of; but not from all. But no more of them.

2. The caſe of thoſe that have had

had the Goſpel, is more plainly opened to us in Gods word. Their *Sentence* is opened in many places of Scripture, but moſt fully in *Matth.* 25. whence we will now collect it.

There we finde that Jeſus Chriſt the Redeemer, as King of the world, ſhall ſit in Judgement on all men at the laſt; and ſhall ſeparate them one from another, as a Shepherd divideth the Sheep from the Goats, and ſo ſhall paſs the finall Sentence. This Sentence is twofold, according to the different Condition of them that are Judged. To them on the right hand, there is a Sentence of Juſtification, and Adjudication to everlaſting glory; To them on the left hand, there is a Sentence of condemnation to everlaſting Puniſhment.

The Sentence on each of theſe containeth, both the ſtate which

they are Judged to, and the reaſon or cauſe of the Judgement to that ſtate. For as God will not Judge any to Life or Death, without juſt cauſe, ſo he will publiſh this cauſe in his ſentence, as it is the manner of Judges to do. If you ſay, *Chriſt will not uſe a voice*: Let it ſatisfie, that though we know not the manner, yet if he do it by mental diſcovery, as he ſhews men *what* ſhall everlaſtingly befall them, ſo he will ſhew them *why* it ſhall ſo befall them.

1. The *Sentence* on them on the *Right* hand, will contain, 1. Their Juſtification and Adjudication to *Bleſſedneſs*, and that both as generally denominated, and as particularly determined and deſcribed. 2. And the cauſe of this Judgement.

1. In general they ſhall be Pronounced *Bleſſed*. Satan would have

have had them curſed and miſerable; the Law did curſe them to miſery; Many a fearful thought hath poſſeſſed their own breaſts, leſt they ſhould prove at laſt accurſed and miſerable; But now they hear the contrary from their Judge. All the promiſes in the Goſpel could not perfectly overcome thoſe their fears, all the comfortable words of the Miniſters of the Goſpel could not perfectly ſubdue them; all the tender mercies of God in Chriſt did not perfectly ſubdue them; But *now* they are vanquiſhed all for ever. He that once hath heard his Redeemer in Judgement call him *Bleſſed*, will never fear being *Curſed* more. For he that Chriſt *Bleſſeth*, ſhall be *Bleſſed* indeed.

The Deſcription of their Bleſſedneſs followeth, *Come inherit the Kingdom prepared for you from the*

foundation of the world. And also they are called Blessed *Of the father.* Here is the fountain of their Blessedness, The Father; and the state of their Blessedness in Being the Fathers: For I suppose they are called *the Blessed of the Father,* both because the Father Blesseth them, that is, makes them Happy, and because these Blessed ones are the Fathers *own.* And so Christ will publish it to the world in Judgement, that he came to glorifie the Father, and will proclaim him the principal Efficient and Ultimate end of his work of Redemption, and the blessedness of his Saints, and that himself is (as Mediator) the *way* to the Father. It is the Father that *prepared* the Kingdom for them, and *from the foundation of the world* prepared it: Both for them as *chosen ones,* and for them as *future Believers, and Righteous ones.* It

is called a Kingdom, partly in reſpect to God the King, in whoſe glory we ſhall partake in our places: and partly Metaphorically from the Dignity of our condition. For ſo it is that our ſelves are ſaid to be made Kings, *Rev.* 1. 6. and 5. 1. 1 *Pet.* 2. 9. and not that we are properly Kings, for then we muſt have ſubjects who muſt be Governed by us.

Thus we ſee their Bleſſedneſs in the Fountain, end and ſtate of Dignity: As to the Receptive Act on their part, it is expreſſed by two words; one ſignifying their firſt entrance on it, *Come*: the other their *Poſſeſſion*, *Inherit*: that is, poſſeſs it as given by the Father, and Redeemed by the Son, and hold it in this Tenure for ever.

The true Believer was convinced in this life, that indeed there

was no true Bleſſedneſs, but this enjoyment of God in the Kingdom of heaven. The Lord revealed this to his heart by his Word and Spirit: And therefore he contemned the ſeeming Happineſs on earth, and laid up for himſelf a Treaſure in heaven, and made him friends with the Mammon of unrighteouſneſs, and ventured all his hopes in this Veſſel. And *now* he findeth the wiſdom of that choice in a rich return. God made him ſo *wiſe* a Merchant as to ſell All for this pearl of greateſt price: and therefore now he ſhall find the gain. As there *Is* no other true Happineſs but God in Glory; ſo there is nothing more *ſuitable* and *welcome* to the true Believer. O how welcome will the face of that God be, whom he *loved*, whom he *ſought*, whom he *longed* and *waited* for! How welcome will that Kingdom

Kingdom he which he lived in *Hope* of! which he parted with All for! and ſuffered for, in the fleſh! How glad will he be to ſee the Bleſſed face of his Redeemer, who by his manifold Grace hath brought him unto this! I leave the believing ſoul to think of it, and to make it the matter of his Delightful Meditation; What an unconceivable Joy in one moment, this Sentence of Chriſt will fill his ſoul with. Undoubtedly it is now quite paſt our comprehenſion, though our imperfect fore-thoughts of it may well make our lives a continual Feaſt.

Were it but our Juſtification from the Accuſations of Satan, who would have us condemned either as *ſinners* in general, or as Impenitent, Unbelieving Rebels, againſt him that Redeemed us, in *ſpecial*, it would lift up the heads

of

of the Saints in that day: After all the fears of our own hearts, and the ſlanderous Accuſations of Satan and the world, That we were either Impenitent Infidels, or Hypocrites, Chriſt will then Juſtifie us, and pronounce us *Righteous*. So much for the *Condition to which* they are Judged.

2. The Reaſon or Cauſe of this Juſtification of the Saints, is given us, both 1. In a general denomination, and 2. In a particular Deſcription. 1. In general, it is becauſe they were *Righteous*, as is evident, *Mat.* 25. 46. *The righteous ſhall go into life Everlaſting*. And indeed it is the buſineſs of every juſt Judge, to juſtifie the righteous, and condemn the unrighteous. And ſhall not the Judge of all the earth judge righteouſly? *Gen.* 18. 25. God makes men Righteous, before he

Judges

Judges them ſo: and Judgeth them Rightous, *becauſe* they are ſo. He that abominateth that man who ſaith to the Righteous, thou art wicked; or to the wicked, thou art Righteous; who Juſtifieth the wicked, and Condemneth the Righteous, will certainly never do ſo himſelf.

Indeed he will Juſtifie them that are ſinners, but not againſt the Accuſation *that they are ſinners*: but againſt the Accuſation, that *they are guilty of Puniſhment for ſin*: but that is, becauſe he firſt made them juſt; and ſo Juſtifiable by pardoning their ſin through the blood of Chriſt.

And its true alſo, that he will Juſtifie thoſe that *were wicked*, but not thoſe that *are wicked*: But Judgement findeth them as Death leaveth then: and he will not take them for wicked, that are ſanctified and cleanſed of their former

former wickedneſs. So that Chriſt will firſt pardon them, before he juſtifie them againſt the charge of being ſinners in general: and he will firſt give men Faith, Repentance and new Obedience, before he will juſtifie them againſt the charge of being Impenitent, Infidels or Hypocrites, and conſequently unpardoned, and doubly guilty of damnation. This twofold Righteouſneſs, he will firſt *Give* men, and ſo conſtitute them Juſt; before he will *Declare* it, and *Sentence* them juſt.

2. The Reaſon of the Sentence, particularly Deſcribed, is from their Faith and Love to Chriſt expreſſed in their Obedience, ſelf-denyall and forſaking all for him, *For I was hungry and ye fed me; I was thirſty and ye gave me drink; I was a ſtranger and ye took me in: Naked and ye cloathed me: I was ſick and ye viſited me; I was in priſon*

priſon and ye came to me: Verily I ſay unto you, inaſmuch as ye have done it to one of the leaſt of theſe my Brethren, ye have done it unto me, Mat.25.35.to 41. Here is 1. The cauſal conjunction *for*. 2. And the Cauſe or Reaſon it ſelf.

Concerning both which, Obſerve, 1. How is it that mans Obedience and ſelf-denyal is The Reaſon and Cauſe of his Juſtification. 2. Why is it that God will have the Reaſon or Cauſe thus Declared in the Sentence.

For the firſt; obſerve, that Its one thing to give a Reaſon of the Sentence, and another thing to expreſs the *Cauſe* of the *Benefit*, *Given* us by the promiſe, and *Judged* to us by the *Sentence*. Mans Obedience was no Proper Cauſe why God did in this life *Give* pardon of ſin to us, or a

Right

Right to glory: much leſs, of his Giving Chriſt to die for us. And therefore as to our conſtitutive Juſtification at our converſion, we muſt not *ſay or think* that God doth Juſtifie us, For or *Becauſe* of any works of our Obedience, Legal or Evangelical. But when God hath ſo juſtified us, when he comes to give a Reaſon of his Sentence in judgement, he may and will fetch the Reaſon, partly from our Obedience, or our Performance of the conditions of the New Covenant. For as in this life, we had a Righteouſneſs conſiſting in free pardon of all ſin through the blood of Chriſt, and a Righteouſneſs conſiſting in our perſonal performance of the conditions of the Promiſe which giveth that pardon, and continueth it to us: ſo at Judgement we ſhall accordingly be juſtified. And as our Evangelical perſonal Righteouſneſs,

ouſneſs, commonly called *Inherent*, was at firſt only in our Faith and Repentance, and Diſpoſition to obey: but afterward in our Actual ſincere Obedience, in which ſenſe we are Conſtitutively Juſtified or made Righteous here by our works, in *James* his ſenſe, *Jam.* 2. 24. ſo accordingly a double Reaſon will be aſſigned of our ſentential Juſtification; One from our pardon by Chriſts blood and merits; which will prove our Right to Impunity and to Glory. The other from our own Faith and holy Obedience, which will prove our Right to that pardon through Chriſt, and to the free Gift of a Right to glory: and ſo this laſt is to be pleaded in ſubordination to the former. For Chriſt is become the Author of Eternal ſalvation to all them that Obey him, *Heb.* 5. 9. He therefore that will be ſaved,

muſt

must have a *Christ* to save him as the Author, and an *Obedience* to that Christ, as the Condition of that salvation; and consequently both must be declared in the Judgement.

The Reason why the Judge doth mention our good works, rather than our Believing, may be because those holy self-denying expressions of Faith and Love to Christ, do contain or certainly imply Faith in them, as the life of the tree is in the fruit: but faith doth contain our works of Obedience but only as their cause. These works also are a part of the personal Righteousness which is to be enquired after, that is, we shall not be judged Righteous, meerly bacause we have Believed, but also because we have added to our Faith vertue, and have improved our Talents, and have loved Christ to the hazard of all

for

for his ſake. For it is not only or principally for the goodneſs of the work conſidered in it ſelf, or the good that is done by it to the poor: but it is as theſe works did expreſs our Faith and Love to Chriſt, by doing him the moſt coſtly and hazardous ſervice; that by Faith we could ſee Chriſt in a poor beggar or a priſoner; and could love Chriſt in *Theſe* better than our worldly goods or liberties; which we muſt part with or hazard by the works that are here mentioned.

2. The Reaſons why Chriſt will ſo publikely Declare the perſonal righteouſneſs of men, to be the Reaſon or Cauſe of his Juſtifying ſentence, it is becauſe It is the buſineſs of that day, not only to glorifie Gods meer Love and Mercy, but eminently to glorifie his Remunerative Juſtice; and not only to expreſs his love to the Elect

Elect as ſuch, but to expreſs his love to them as *Faithful* and *Obedient*, and ſuch as have denyed all for Chriſt, and Loved God above all; And to ſhew his Juſtice to the men, and faithfulneſs in fulfilling all his promiſes, aud alſo his holineſs in the high eſtimation of the holineſs of his people. I ſhall expreſs this in the words of a Leaned Devine (Dr. *Twiſs*, againſt Mr. *Cotton*, pag. 40.) *Was there no more in Gods intention when he elected ſome, than the manifeſtation of the Riches of his glorious grace? Did not God purpoſe alſo to manifeſt the Glory of his Remunerative Juſtice? Is it not undenyable that God will beſtow ſalvation on all his Elect (of ripe years) by way of reward and Crown of Righteouſneſs, which God the Righteous Judge will give?* 2 Tim. 4. 2 Theſ. 1. *It is great pitty this is not conſidered, as uſual-*

ly

ly it is not: Especially for the momentous Consequence thereof in my Judgement. So far he.

So much of the Sentence of Justification which shall be passed by Christ at Judgement upon the Righteous.

2. We are next to consider of the Sentence of Condemnation which shall then by Christ be passed on the unrighteous. Which is delivered to us by Christ, *Mat.* 25. in the same order as the former.

This Sentence cantaineth; 1. The Condemnation it self. 2. The Reason or Cause of it.

The Condemnation expresseth the misery which they are judged to. 1. Generally, in the Denomination, *Cursed.* 2. Particularly, by Description of their Cursed state.

To be *cursed*, is to be a people destinated

deſtinated and adjudged to utter unhappineſs, to all kind of miſery without remedy.

2. Their *Curſed* condition is deſcribed in the next words, *Depart from me into everlaſting fire, prepared for the Devil and his Angels.*

1. *Depart!* From whom? from the God that made them in his Image. From the Redeemer that bought them by the price of his blood, and offered to ſave them freely, for all their unworthineſs, and many a time entreated them to Accept his offer that their ſouls might live. From the Holy Ghoſt the Sanctifier and Comforter of the faithful, who ſtrove with their hearts, till they quenched and expelled him. O ſad *Departing*! who would not then chooſe rather to *Depart* from all the friends he had in the world, and from any thing Imaginable; from

from this life, from himself, if it were possible, then from Christ? *Depart*! from what? why, from the presence of the Judge; from all further Hopes of salvation for ever; from all possibility of ever being saved, and living in the joyfull Inheritance of the Righteous. *Depart!* Not from Gods Essential presence, for that will be with them to their everlasting misery, but from the presence of his Grace, in that measure as they enjoyed it. *Depart*! Not from your fleshly pleasures, and honours, and profits of the world: These were all gone and past already: and there was no further need to bid them *Depart* from these: Houses and Lands were gone. Mirth and Recreations were gone. Their sweet morsels and cups were gone: All the Honor that men could give them was gone, before they were set at

Christs

Christs bar to be Judged. But from all expectations of ever enjoying these again, or ever *tasting* their former delights; from these they must Depart: Not from their *sin*, for that will go with them: But the liberty of committing that part of it which was sweet to them, as Gluttony, Drunkenness, Whoredom, Idleness, and all Voluptuousness, from these they must *Depart*. But this is Consequential: It is Christ and the possibility of salvation, that they are Sentenced to *Depart* from.

But *Whither* must they *Depart*? 1. Into fire. 2. Into *that* fire which was prepared for the Devil and his Angels. 3. Into everlasting fire.

1. Not into a *Purifying*, but a *Tormenting* fire. Whether Elementary or not, whether properly or Metaphorically called *fire*,

fire; let us not vainly trouble our ſelves to enquire. It is enough to know, that as fire is one of the moſt grievous Tormentors of the fleſh, ſo grievous will be thoſe infernal Torments to the whole man, ſoul and body; ſuch as is moſt fitly repreſented to us under the notion of *fire*, and of *burning*. Its eaſie for a ſecure unbelieving ſoul to read and hear of it! but woe, and ten thouſand woes to them that muſt endure it. In this life they had their good things, when it went harder, as to the fleſh, with better men; but now they are tormented, when the Godly are comforted, as *Luke* 16. 25.

2. But why is it called *a fire prepared for the Devil and his Angels*? 1. What is this Devil that hath Angels? 2. Who are his Angels? 3. When was it prepared for them? 4. Was it not

alſo prepared for wicked men? To theſe in order.

1. It ſeems by many paſſages in Scripture, that there is an Order among Spirits, both Good and Bad; and that there is one Devil that is the Prince over the reſt.

2. It ſeems therefore that its the reſt of the evil Spirits, that are called *his Angels*. And ſome think that the wicked who ſerved him in this life, ſhall be numbered with his Angels in the life to come. Indeed the Apoſtle calls him *The God of this world*, 2 *Cor.* 4. 4. as is ordinarily Judged by Expoſitors: and *the Prince of the power of the Air*, *the Spirit that now worketh in the children of diſobedience*, Eph. 2. 2. And he calleth falſe ſeducing Teachers *The Minſters of Satan*, 2 *Cor.* 11. 15. But that wicked men are here meant as part of his Angels, is not clear.

3. If

3. If it be the preperation of Gods Purpoſe that is here meant, then it was from *Eternity*; but if it be any Commination of God as Ruler of the Angels, then was this fire prepared for them Conditionally, from the beginning of that Commination, and was *Due* to them at their fall.

4. It ſeems that the Reaſon why here is no mention of preparing Hell-fire for the wicked, but only for the Devils, is not becauſe indeed it *was not* prepared alſo for the wicked; but to note, that it is the Torment which *was firſt* prepared for, or aſſigned to the Devils, thereby ſhewing the greatneſs of the miſery of the wicked, that the Devils, and his Angels muſt be their Companions. Though ſome think, as is ſaid before, that the reaſon why wicked men are not mentioned here, is becauſe they are part of

the Angels of the Devil, and ſo included. And ſome think it is purpoſely to manifeſt Gods General Love to mankind, that prepared not Hell *for them*, but they caſt themſelves into the Hell prepared for the Devils. But the firſt ſeems to be the true ſenſe.

And how apparently Righteous are the Judgements of the Lord! that thoſe men who would here entertain the Devil into their hearts and daily familiarity, ſhould be then entertained by him into *his* place of Torments, and there remain for ever in his ſociety! though few entertained him into Viſible familiarity with their bodies as Witches do, who ſo make him their *Familiar*; yet all wicked men do entertain him into more full and conſtant familiarity with their ſouls, then theſe witches do with their bodies. How *familiar* is he in their thoughts,

thoughts, to fill them with vanity, luſt, or revenge! how *familiar* is he in their hearts, to fill them with covetouſneſs, malice, pride, or the like evils? and to baniſh all thoughts of returning to God, and to quench every motion that tendeth to their recovery? How *familiar* is he with them, even when they ſeem to be worſhipping God in the publike Aſſemblies; ſtealing the word out of their hearts, filling them with vain and wandring thoughts, blinding their minds that they cannot underſtand the plaineſt words that we are able to ſpeak to them, and filling them with a proud rebellion againſt the Direction of their Teachers, and an obſtinate refuſal to be ruled by them, be the matter never ſo neceſſary to their own ſalvation? How *familiar* are theſe evil Spirits in their houſes, filling them

with ignorance, worldlineſs, and ungodlineſs, and turning out Gods ſervice, ſo that they do not pray together once in a day, or perhaps at all? How *familiarly* doth Satan uſe their tongues, in curſing, ſwearing, lying, ribaldry, backbiting, or ſlandering? And is it not juſt with God to make thoſe fiends their *familiars* in Torment, with whom they entertained ſuch *familiarity* in ſin? As Chriſt with all the Bleſſed Angels and Saints will make but one Kingdom or family, and ſhall live altogether in perpetual Delights: ſo the Devil and all his Helliſh Angels and wicked men ſhall make but one houſe-hold, and ſhall live altogether in perpetual miſery. O poor ſinners! you are not troubled now at his preſence and power in your hearts: but will you not *then* be troubled at his preſence, and tormenting power?

power? As long as you do not *ſee* him, let him do what he will with you, it grieves you little or nothing at all: but what will you ſay when you *muſt ſee* him, and abide with him for ever? Oh Sirs, his name is *eaſily* heard; but his company will be terrible to the ſtouteſt heart alive. He ſheweth you a ſmiling face when he tempteth you, but he hath a grimmer face to ſhew you, when temptations have conquered you, and torments muſt ſucceed! As thoſe that write of Witches, ſay, he appeareth at firſt to them in ſome comely tempting ſhape, till he have them faſt tyed to him; aud then he beats them and affrights them, and ſeldom appears to them but in ſome ugly hue. Beleive it, poor ſinners, you do not hear or ſee the worſt of him, when you are merry about your ſinful Pleaſures, and Reioycing in your

Hopes of the Commodities or Preferments of the world: he hath another kind of Voice which you muſt hear, and another face to ſhew you, that will make you know a little better, whom you had to do with! You would be afraid now to meet him in the dark; what will you be to live with him in everlaſting darkneſs? Then you will know who it was that you entertained and obeyed, and plaid with in your ſins.

3. And as the Text tells us, that it is *a fire prepared for the Devil and his Angels.* So it telleth us, that it is *An everlaſting fire.* It had a beginning, but it ſhall have no end. If theſe wretches would have choſen the ſervice of God, they would have met with no difficulty or trouble, but what would have had a ſpeedy end: Poverty and Injuries would have had an end: ſcorns and abuſes would

would have had an end; faſting, humiliation, ſorrow for ſin, watching and fighting againſt our ſpiritual enemies, would all have had an end. But to avoid theſe, they choſe that eaſe, that pleaſure, which hath brought them to that torment which *never* will have end. I have ſaid ſo much of theſe things already in my Book called the Saints Reſt, that I will now ſay but this much; It is one of the wonders of the world, how men that do beleive, or think they do beleive this word of Chriſt to be true, that *the wicked ſhall go into Everlaſting fire*, can you venture on ſin ſo boldly, and live in it ſo fearleſly, or ſleep quietly till they are out of this unſpeakable Danger! Only the Commonneſs of it, and the known wickedneſs of mans heart, doth make this leſs wonderful. And were there nothing elſe to convince us, that ſin-

ners are mad and dead as to ſpiritual things, this were enough; that ever the greateſt pleaſures or profits of the world, or the moſt enticing baits that the Devil can offer them, ſhould once prevail with them to forget theſe endleſs things, and draw them to reject an Everlaſting Glory, and caſt themſelves deſperately into *Everlaſting fire*; Yea, and all this under daily warnings and Inſtructions; and when its told them before hand by the God of Truth himſelf! For the Lords ſake, Sirs, and for your ſouls ſake, if you care not what Miniſters ſay, or what ſuch as I ſay, yet will you ſoberly read now and then this 25. Chapter of *Matthew*, and Regard what is told you by him that muſt be your Judge! and now and then bethink your ſelves ſoberly whether theſe are matters for wiſe men to make light of?

and

and what it is to be *Everlaſtingly in heaven, or in Hell-fire.*

2. We have ſeen what is the Penalty contained in the ſentence againſt the ungodly: The next thing that the Text directs us to, is the Cauſe or Reaſon of the Sentence, verſ. 42. *For I was hungry, and ye gave me no meat*, &c. The Reaſon is not given expreſly either for their ſin againſt the Law of works, that is, Becauſe they were ſinners, and not perfectly *Innocent*: Nor yet from their unbelief, which is the great ſin againſt the Law of Grace: But it is given from their not expreſſing their Faith and Love to Chriſt in works of mercy and ſelf-denyal. And why is this ſo?

1. We muſt not ſuppoſe that theſe words of Chriſt do expreſs the *whole* Judicial proceſs in every point, but the chief parts. It is ſuppoſed

ſuppoſed that all men are convicted of being ſinners againſt the perfect Law of the Creator; and that they are guilty of Death for that ſin; and that there is no way but by Chriſt to obtain deliverance. But becauſe all this muſt be acknowledged by the Righteous themſelves, as well as by the wicked, therefore Chriſt doth not mention this, but that only which is the turning point or cauſe in the Judgement. For it is not all ſinners that ſhall be finally Condemned, but all Impenitent, Unbelieving ſinners, who have Rebelled finally againſt their Redeemer.

2. And the reaſon why faith it ſelf is not expreſſed, is, 1. Becauſe it is clearly implyed, and ſo is Love to Chriſt as Redeemer, in that they ſhould have Relieved *Chriſt* himſelf in his members; that is, as its expreſſed, *Matth.* 10. 42.

10. 42. they ſhould have received a prophet in the name of a prophet, and a diſciple in the name of a diſciple; All ſhould be done for Chriſts ſake: which could not be, unleſs they Believed in him, and Loved him. 2. Alſo becauſe that the bare Act of Believing is not all that Chriſt requireth to a mans final Juſtification and Salvation: But holy ſelf-denying Obedience muſt be added. And therefore this is given as the Reaſon of their Condemnation, that they did not ſo obey.

We muſt obſerve alſo, that Chriſt here putteth the ſpecial for the general: that is, one way of ſelf-denying Obedience, and expreſſion of Love, inſtead of ſuch Obedience in general. For all men have not ability to relieve thoſe in miſery, being perhaps ſome of them poor themſelves; But all have that Love and ſelf-denyal,

denyal, which will ſome way expreſs it ſelf. And all have hearts and a Diſpoſition to do thus, if they had ability; without ſuch a Diſpoſition, none can be ſaved.

It is the fond conceit of ſome, that if they have any love to the godly, or wiſh them well, it is enough to prove them happy. But Chriſt here purpoſely lets us know, that whoever doth not Love him at ſo high a rate, as that he can part with his ſubſtance, or any thing in the world, to thoſe uſes which he ſhall require them, even to relieve his ſervants in want and ſufferings for the maſters ſake, that man is none of Chriſts Diſciple, nor will be owned by him at the laſt.

XI. The

XI. THE next point that we come to, is to ſhew you the *properties* of the Sentence at Judgement.

When man had broken the Law of his Creator at the firſt, he was lyable to the Sentence of Death, and God preſently ſate in Judgement on him, and ſentenced him to ſome part of the Puniſhment which he had deſerved: But upon the Interpoſition of the Son, he forbore the reſt, reſolving on a way that might tend to his Recovery: And Death is due yet to every ſinner for every ſin which he commits, till a pardon do acquit him. But this Sentence which will paſs on ſinners at the laſt Judgement, doth much differ from that which was paſſed on the firſt ſin, or which is Due according

cording to the Law of works alone: for,

1. As to the penalty, called the Pain of Loſs, the firſt Judgement did deprive man of the favour of his Creator; but the ſecond will deprive him of the favour both of the Creator and Redeemer: The firſt Judgement deprived him of the benefits of Innocency: The ſecond depriveth him of the Benefits of Redemption. The loſs of his hopes, and poſſibility of a pardon, of the Spirit, of Juſtification and adoption, and of the Benefits which Conditionally were promiſed and offered him; theſe are the puniſhments of the laſt Judgement, which the Law of works did never threaten to the firſt man, or to any, as it ſtood alone.

Alſo the loſs of Glory as Recovered, is the proper penalty of the violated Law of Grace: which

is more than the first loss. As if a man should lose his purse the second time, when another hath once found it for him: Or rather, as if a Traytor Redeemed by another, and having his life and honours offered him, if he will Thankfully Accept it and come in, should by his Refusal and Obstinacy, lose this Recovered Life, which is offered him; which is an addition to his former penalty.

Besides that, the Higher degree of Glory will be lost, which Christ would bestow on him, more then was lost at first; The very work of the Saints in heaven, will be to praise and Glorifie him that Redeemed them, and the Father in him: which would not have been the work of man if he had been innocent.

2. As to the pain of sence, the last Judgement by the Redeemer, will

will Sentence them to a far ſorer Puniſhment, then would have befaln them, if no Saviour had been offered them, *Heb.* 10. 29. The conſcience of *Adam* if he had not been Redeemed, would never have Tormented him for Rejecting a Redeemer, nor for refuſing or abuſing his gracious offers, and his mercies; nor for the forfeiting of a Recovered Happineſs; nor for refuſing the eaſie terms of the Goſpel, which would have Given him Chriſt and ſalvation for the Accepting; nor for neglecting any means that tended to Recovery: No nor for refuſing Repentance unto Life, nor for diſobeying a Redeemer that bought him by his blood. As all theſe are the penalties of the Redeemers Law and Judgement, ſo is it a ſorer penalty then Conſcience would have inflicted meerly for not being perfectly Innocent;

nocent; and there will be far ſorer gripings and gnawings of the never-dying worm for the abuſe of theſe Talents, than if we had been never truſted with any after our firſt forfeiture. Yea and God himſelf will accordingly proportion his puniſhments. So that you ſee that Privatively and Poſitively, or as to their Loſs and their Feeling; the Redeemer will paſs on them a heavyer doom than the Creator did, or would have done according to the firſt Law to perfect man.

3. Another property of the Judgement of Chriſt, is, that *It will be final, Peremptory, and Excluding all further hopes or poſſibilities of a Remedy.* So was not the firſt Judgement of the Creator upon faln man. Though the Law of pure Nature knew no Remedy, nor gave man any hope of a Redeemer; yet did it not *exclude*

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a Remedy, nor put in any barr againſt one, but God was free to Recover his Creature if he pleaſed. But in the Law of Grace he hath Reſolved, that there ſhall be no more ſacrifice for ſin, but a fearful looking for of Judgement and fire which ſhall devour the Adverſary, *Heb.* 10. 26, 27. And that the fire ſhall be Everlaſting, the worm ſhall not die, and the fire ſhall not be quenched, *Mat.* 25. *ult. Mat.* 13. 42, 50. *John* 5. 27. *Mat* 5. 26. *Mat.* 3. 12. and *Luke* 3. 17. *Mark* 9. 43, 44, 45, 46, 48. He that now breaketh that pure Law that requireth perfect innocency (as we have all done) may fly to the promiſe of Grace in Chriſt, and appeal to the Law of Liberty or deliverance, to be Judged by that. But he that falls under the penalty of that Law which ſhould have ſaved him, as all finall Unbelievers

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and Impenitent, Ungodly perſons do, hath no other to Appeal to. Chriſt would have been a Sanctuary and Refuge to thee from the Law of works, hadſt thou but Come in to him: But who ſhall be a Refuge to thee from the wrath of Chriſt? The Goſpel would have freed thee from the Curſe of the Law of works, if thou hadſt but believed and obeyed it: But what ſhall free thee from the Condemnation of the Goſpel? Had there no Accuſation lain againſt thee, but that thou waſt in General a ſinner, that is, that thou waſt not perfectly Innocent, Chriſt would have anſwered that charge by his blood. But ſeeing thou art alſo guilty of thoſe ſpecial ſins which he never ſhed his blood for, who ſhall deliver thee from that Accuſation? When Chriſt gave himſelf a ranſom for ſinners, it was with this Reſolution

Reſolution both in the Father and himſelf, that none ſhould ever be Pardoned, Juſtified or Saved by that Ranſom, that did not in the time of this life, ſincerely return to God by Faith in the Redeemer, and live in ſincere obedience to him, and perſevering herein. So that he plainly *excepted* final Infidelity, Impenitency and Rebellion from pardon: He never dyed for the final non-performance of the Conditions of the New Covenant. So that his Judgement for theſe will be peremptory and remedileſs. If you ſay, Why cannot God find out a remedy for this ſin, as well as he did for the firſt? I ſay, God cannot lye, *Tit.* 1. 2. He muſt be True and Faithful, as neceſſarily as he muſt be God, becauſe of the abſolute perfection of his nature; and he hath ſaid and reſolved that there ſhall be no more remedy.

Many

Many other properties of Gods Judgement in general there are, as that Righteouſneſs, Impartiality, Inflexibility, and the like, which becauſe I would not make my Diſcourſe too long, I will paſs over, contenting my ſelf with the mention of theſe which are Proper to the Judgement of the Redeemer, according to his own Laws in ſpecial.

XII. THE twelfth and laſt thing which I promiſed to unfold, is, *The execution of the Judgement*. Here I ſhould ſhew you both the Certainty of the Execution, and by whom it will be, and how; but having done all this already in the third Part of the foreſaid *Book of Reſt*, I ſhall now only give this brief touch of it.

No

No ſooner is the dreadful Sentence paſt, *Go ye curſed into Everlaſting fire*, but away they muſt be gone: There is no delay; much leſs any Reprieve to be expected: and yet much leſs is there any hope of an Eſcape. If the Judge once ſay, *Take him Jaylor*; and if Chriſt ſay, *Take him Devils, you that Ruled and Deceived him, now Torment him*; all the world cannot reſcue one ſuch ſoul. It will be in vain to look about for help! Alas, there is none but Chriſt can help you, and he will not, becauſe you refuſed his help: Nay we may ſay, *He cannot*; not for want of Power: but becauſe he is True and Juſt; and therefore will make good that word which you believed not. It is in vain then to cry to hills to fall on you, and the mountains to cover you from the preſence of him that ſitteth on the Throne. It will be

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in vain now to Repent, and wiſh you had not ſleighted your ſalvation, nor ſold it for a little pleaſure to your fleſh. It will be then in vain to cry *Lord, Lord, open to us; O ſpare us; O pity us; O do not caſt us into theſe hideous flames! Do not turn us among Devils! do not Torment thy Redeemed ones in this fire!* All this will be then too late.

Poor ſinner, whoever thou art that readeſt or heareſt theſe lines, I beſeech thee in Compaſſion to thy ſoul, Conſider, How fearful the caſe of that man will be, that is newly doomed to the *Everlaſting fire*, and is haled to the Execution without Remedy! and what mad men are thoſe that now do no more to prevent ſuch a miſery, when they might do it on ſuch eaſie terms, and now have ſo fair an Opportunity in their hands?

The time was when Repentance might have done thee good: but *Then* all thy Repentings will be in vain. *Now* while the day of thy Viſitation laſteth, hadſt thou but a heart to pray and cry for mercy, in faith and fervency, through Chriſt thou mighteſt be heard. But *Then Praying*, and *Crying* will do no good! ſhouldſt thou roar out in the extremity of thy horrour and amazement, and beſeech the Lord Jeſus but to forgive thee one ſin, or to ſend thee on earth once more, and to try thee once again in the fleſh, whether thou wouldſt not love him and lead a holy life, it would be all in vain. Shouldſt thou beſeech him by all the mercifulneſs of his nature, by all his ſufferings and bloody death, by all the merciful promiſes of his Goſpel; it would be all in vain. Nay, ſhouldſt thou beg but one dayes reprival,

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or to ſtay one hour before thou wert caſt into thoſe flames, it would not be heard; it would do thee no good. How earneſtly did a deceaſed Gentleman, *Luk.* 16. 24. beg of *Abraham* for one drop of water from the tip of *Lazarus*'s finger, to cool his tongue, becauſe he was tormented in the flame! And what the better was he? He was ſent to Remember that he had his good things in this life; and that *Remembrance* would torment him more. And do not wonder or think much at this, that Chriſt will not then be intreated by the ungodly. You ſhall then have a *Remember* too, from Chriſt or Conſcience; He may ſoon ſtop thy mouth, and leave thee ſpeechleſs, and ſay, *Remember man, that I did one day ſend thee a Meſſage of peace, and thou wouldſt not hear it. I once did ſtoop to Beſeech thee*

to return, and thou wouldſt not hear. I beſought thee by the tender mercies of God; I beſought thee by all the Love that I had ſhewed thee; by my holy Life; by my curſed Death; by the Riches of my Grace; by the offers of my Glory: and I could not get thee to forſake the world, to deny thy fleſh, to leave one beloved ſin, for all this! I beſought thee over and over again! I ſent many a miniſter to thee in my name! I waited on thee many a day and year; and all would not do; thou wouldſt not Conſider, Return and Live: And now it is too late: my ſentence is paſt, and cannot be recalled: Away from me, thou worker of iniquity, Math. 7. 22, 23.

Ah Sirs. what a caſe then is the poor deſperate ſinner left in! How can I write this, or how can you that read or hear it, without trembling once think of the Condition

dition that ſuch forlorn wretches will be in! when they look above them, and ſee the God that hath forſaken them, becauſe they forſook him firſt; when they look about them, and ſee the Saints on one hand whom they deſpiſed, now ſentenced unto Glory: and the wicked on the other hand, whom they accompanied and imitated, now Judged with them to everlaſting miſery; when they look below them, and ſee the flames that they muſt abide in, even for evermore; and when the Devils begin to hale them to the Execution; Oh poor ſouls! Now what would they give for a Chriſt, for a promiſe, for a time of Repentance, for a Sermon of mercy, which once they ſlept under, or made no account of! How is the caſe altered now with them! who would think that theſe are the ſame men, that made light of

all this on earth, that ſo ſtoutly ſcorned the reproofs of the Word, that would be worldly, and fleſhly, and drunk, and proud, let Preachers ſay what they would; and parhaps hated thoſe that did give them warning. Now they are of another mind; but all too late. O were there any place for Reſiſtance, how would they draw back, and lay hold of any thing, before they would be dragged away into thoſe flames! But there is no reſiſting; Satans Temptations might have been Reſiſted, but his Executions cannot. Gods Judgements might have been Prevented by Faith and Prayer, Repentance and a holy life; but they cannot be reſiſted when they are not prevented. Glad would the miſerable ſinner be, if he might but turn to *nothing*, and ceaſe to *be*; or that he might be any thing rather than a reaſonable creature:

ture: but theſe wiſhes are all in vain. *There is one Time, and one Way of a ſinners Deliverance; If he fail in that one, he periſheth for ever:* all the world cannot help him after that, 2 *Cor.* 6. 2. *I have heard thee in a time accepted: and in the day of ſalvation have I ſuccoured thee: Behold now is the Accepted time: behold now is the day of ſalvation.* Now he ſaith, *Rev.* 3. 20. *Behold, I ſtand at the door and knock; If any man hear my voice and open the door, I will come in to him, and will ſup with him, and he with me.* But for the time to come hereafter, hear what he ſaith, *Prov.* 1. 24, 25, 26. *Becauſe I have called, and ye refuſed, I have ſtretched out my hand, and no man regarded; but ye have ſet at nought all my counſel, and would none of my Reproof; I alſo will laugh at your Calamity; I will mock when your fear cometh:*

when your fear cometh as Deſolation, and your deſtruction cometh as a whirlwind; when diſtreſs and anguiſh cometh upon you; then ſhall they call upon me, but I will not Anſwer; they ſhall ſeek me early, but they ſhall not find me; for that they hated knowledge, and did not chooſe the fear of the Lord; They would none of my counſels; they deſpiſed all my Reproof; therefore ſhall they eat of the fruit of their own way, and be filled with their own devices; for the Turning away of the ſimple ſhall ſlay them, and the Proſperity of fools ſhall deſtroy them: But who ſo hearkneth to me, ſhall dwell ſafely, and ſhall be quiet from fear of evil. I have recited all theſe words, that you may ſee and conſider, whether I have ſpoken any other thing than God himſelf hath plainly told you of.

Having ſaid thus much of the

Certainty

Certainty of the Execution, I ſhould next have ſpoke ſomewhat of the manner and the Inſtruments, and have ſhewed how God will be for ever the principal Cauſe, and Satan and their own Conſciences the Inſtruments, in part; and in what manner Conſcience will do its part, and how impoſſible it will be to quiet or reſiſt it. But having ſpoke ſo much of all this already elſewhere, as is ſaid before, I will forbear here to repeat it, leaving the Reader that deſireth it, there to peruſe it.

The Uſes.

Uſe 1. BEloved hearers, it was not to fill your fancies with news that God ſent me hither this day: nor to tell you of matters that nothing concern you; nor by ſome terrible words to bring you to an hours amazement and no more; But it is to tell you of things that your eyes ſhall ſee, and to foretell you of your danger while it may pe prevented, that your precious ſouls may be ſaved at the laſt, and you may ſtand before God with comfort at that day; But becauſe this will not be every mans caſe, no nor the caſe of moſt, I muſt in the name of Chriſt deſire you to make this day an enquiry into your own ſouls, and as in the preſence of God let your hearts

hearts make answer to these few Questions which I shall propound and debate with you.

Qu. 1. DO *you soundly Believe this Doctrine which I have preached to you?* What say you Sirs? do you verily *Believe* it as a Most certain Truth, that you and I, and all the world must stand at Gods Bar and be Judged to Everlasting Joy or torment? I hope you do all *in some sort* Believe this: but blame me not if I be jealous whether you *soundly* believe it, while we see in the world so little of the effect of such a Belief. I confess I am forced to think that there is more infidelity then faith among us, when I see more ungodliness then godliness among us: And I can hardly believe *that* man, that will say or swear that he believeth these

these things, and yet liveth as carelesly and carnally as an Infidel. I know that no man can love to be damned; yea I know that every man that hath a reasonable soul, hath naturally some love to himself, and a fear of a danger which he verily apprehendeth; he therefore that liveth without all fear, I must think liveth without all apprehension of his danger. Custom hath taught men to hold these things as the Opinion of the Country; but if men soundly believed them, surely we should see stranger effects of such a faith, then in the most we do see. Doth the sleepy soul that liveth in security, and followeth this world as eagerly as if he had no greater matters to mind; that never once trembled at the thoughts of this great day; nor once asked his own soul in good sadness, *My soul, How dost thou think*

think then to escape? I say, doth this man believe that he is going to this Judgement? Well, Sirs, whether you believe it or not, you will find it true; and believe it you must, before you can be safe. For if you do not believe it, you will never make ready. Let me therefore perswade you in the fear of God to consider that it is a matter of undoubted Truth.

1. Consider that it is the express word of the God of Truth; revealed in Scriptures as plainly as you can desire. So that you cannot be unbelieving without denying Gods word, or giving him the lye, *Mat.* 13. 38, 39, 40, 41, 42, 43, 49, 50. *Mat.* 25. throughout, *Rom.* 2. 5, 6, 7, 8, 9, 10, 16. and 1. 32. *John* 5. 28, 29. *The hour is coming in which all that are in the graves shall hear his voice, and shall come forth: they that have done*

done good, unto the Reſurrection of life; and they that have done evil, unto the Reſurrection of damnation. Heb. 9. 27. *It is appointed to all men once to dye, and after this, the Judgement.* Rom. 14. 9, 12. *So then every one of us ſhall give Account of himſelf to God.* Rev. 20. 12. *And I ſaw the dead, ſmall and great, ſtand before God: and the Books were opened: and another Book was opened, which is the Book of life: and the dead were Judged out of thoſe things which were written in the Books, according to their works.* Mat. 12. 36, 37. *But I ſay unto you, that every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of Judgement; For by thy words thou ſhalt be Juſtified, and by thy words thou ſhalt be condemned.* Many more moſt expreſs Texts of Scripture do put the Truth of this Judgement out of all queſtion, to all

that

that believe the Scripture, and will understand it. There is no place left for a controversie in the point: It is made as sure to us as the Word of the living God can make it: And he that will question that, what will he Believe? What say you Sirs? Dare you doubt of this which the God of Heaven hath so positively affirmed? I hope you dare not.

2. Consider, it is a master-part of your faith, if you are Christians, and a fundamental Article of your Creed, that Christ shall come again to Judge the quick and the dead. So that you must Believe it, or renounce your Christianity, and then you renounce Christ and all the hopes of mercy that you have in him. Its impossible that you should soundly Believe in Christ, and not believe his Judgement and Life Everlasting; because as he came

came to bring Life and Immortality to light in the Goſpel, 2. *Tim.* 1. 10. ſo it was the end of his Incarnation, Death and Reſurection, to bring you thither: and its part of his honour and office which he purchaſed with his blood, to be the Lord and Judge of all the world, *Rom.* 14. 9. *Joh.* 5. 22. If therefore you believe not heartily this Judgement, deal plainly and openly, and ſay you are Infidels, and caſt away the hypocritical vizor of Chriſtianity, and let us know you, and take you as you are.

3. Conſider, that it is a Truth that is known by the very light of nature; that there ſhall be a happineſs for the Righteous, and a miſery for the wicked after this life: which is evident;

1. In that we have undeniable natural reaſon for it. 1. God is the Righteous governor of the world,

world, and therefore muſt make a difference among his ſubjects, according to the nature of their waies; which we ſee is not done here, where the wicked proſper, and the good are afflicted; therefore it muſt be hereafter.

2. We ſee there is a neceſſity that God ſhould make promiſes and threatnings of everlaſting happineſs or miſery, for the right governing of the world; for we certainly perceive that no lower things will keep men from deſtroying all humane ſociety, and living worſe than bruit beaſts; and if there be a neceſſity of making ſuch threats and promiſes, then there is certainly a neceſſity of fulfilling them. For God needeth no lye or means of deceiving, to rule the world.

2. And as we ſee it by Reaſon, ſo by certain experience, that this is diſcernable by the light of nature,

ture, for all the world, or almoſt all, do believe it. Even thoſe nations where the Goſpel never came, and have nothing but what they have by nature, even the moſt Barbarous Indians acckowledge ſome life after this, and a difference of men according as they are here; Therefore you muſt believe thus much, or renounce your common Reaſon and humanity, as well as your Chriſtianity. Let me therefore perſwade you all in the fear of God to confirm your ſouls in the belief of this, as if you had heard Chriſt or an Angel from heaven ſay to you, *Oh man, thou art haſting to Judgement.*

Qu. 2. MY next Queſtion is, *Whether you do ever ſoberly conſider of this great day?* Sirs, do you uſe when you are alone to think with your ſelves, how certain and how dreadful it will be? how faſt it is coming on? and what you ſhall do? and what anſwer you mean to make at that day? are your minds taken up with theſe conſiderations: Tell me, is it ſo, or not?

Alas Sirs! Is this a matter to be forgotten? Is not that man even worſe then mad, that is going to Gods Judgement and never thinks of it? when if they were to be tryed for their lives at the next Aſſize, they would think of it, and think again, and caſt 100 times

times which way to eſcape. Me thinks you ſhould rather forget to go to bed at night, or to eat your meat, or do you work, than forget ſo great a matter as this.

Truly I have often in my ſerious thoughts been ready to wonder that men can think of almoſt any thing elſe, when they have ſo great a thing to think of. What! forget that which you muſt remember for ever! forget that which ſhould force remembrance, yea and doth force it with ſome, whether they will or not! A poor deſpairing ſoul cannot forget it: He thinks which way ever he goes he is ready to be Judged. Oh therefore Beloved, Fix theſe thoughts as deep in your hearts as thoughts can go. Oh be like that holy man that thought which way ever he went, he heard the Trumpet ſound, and

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the voice of the Angel calling to the world, *Ariſe ye dead, and come to Judgement.* You have warning of it from God and man, to cauſe you to Remember it; do not then forget it. It will be a cold excuſe another day, *Lord, I forgat this day, or elſe I might have been ready:* you dare not ſure truſt to ſuch excuſes.

Qu. 3. MY next Queſtion to you, is, *How are you affected with the conſideration of this day?* Barely to *think* of it will not ſerve; To think of ſuch a day as this with a dull and ſenſleſs heart, is a ſign of fearful ſtupidity. Did the knees of King *Belſhazzar* knock together with trembling, when he ſaw the hand-writing on the wall? *Dan.* 5. 6. How then ſhould thy heart be affected that ſeeth the hand-writing of God as a ſummons to his bar?

When I began to preach of theſe things long ago, I confeſs the matters ſeemed to me ſo terrible, that I was afraid that people would have run out of their wits with fear; but a little experience

rience ſhewed me, that many are like a dog that is bred up in a forge or furnace, that being uſed to it, can ſleep though the hammers are beating, and the fire and hot Iron flaming about him, when another that had never ſeen it, would be amazed at the ſight. When men have heard us 7 years together, yea 20 years, to talk of a day of Judgement, and they *ſee* it not, nor *feel* any hurt, they think it is but talk, and begin to make nothing of it. This is their thanks to God for his Patience: Becauſe his Sentence is not executed ſpeedily, therefore their hearts are ſet in them to do evil, *Eccl.* 8. 11. As if God were ſlack of his Promiſe, as ſome men Account ſlackneſs, 2 *Pet.* 3. 9. when one day with him is as a 1000. years, and a 1000. years as one day. What if we tell you 20. years together that you muſt dye, will you not

not believe us, becauſe you have lived ſo long, and ſeen no death coming?

Three or four things there be that ſhould bring any matter to the heart. 1. If it be a matter of exceeding weight. 2. If it concern not others only, but our ſelves. 3. If it be certain. 4. If neer.

All theſe things are here to be found; and therefore how ſhould your hearts be moved at the Conſideration of this great day!

1. What matter can be mentioned with the Tongue of man of greater moment? For the poor creature to ſtand before his Maker and Redeemer, to be Judged to Everlaſting Joy or Torment? Alas! all the matters of this world are playes, and toyes, and dreams to this: Matters of profit or diſprofit are nothing

thing to it: Matters of credit or diſcredit are unworthy to be named with it: Matters of temporal life or death are nothing to it. We ſee the poor bruit beaſts go every day to the *ſlaughter*, and we make no great matter of it, though their life be as dear to them, as ours to us. To be Judged to an *Everlaſting* death or torment, this is the great danger, that one would think ſhould ſhake the ſtouteſt heart to conſider it, and awake the dulleſt ſinner to prevent it.

2. Its a matter that concerneth every one *of your ſelves*, and every man or woman that ever lived upon the earth, or ever ſhall do: I am not ſpeaking to you of the affairs of ſome far Country, that are nothing to you, but only to marvail at; which you never ſaw, nor ever ſhall do: no; It is thy own ſelf man or woman

that heareſt me this day, that ſhalt as ſurely appear before the Judgement Seat of Chriſt, as the Lord liveth, and as he is true and faithful: and that is as true as thou liveſt on this earth, or as the heaven is over thee. That man that heareth all this with the moſt careleſs, blockiſh heart, ſhall be awakened, and ſtand with the reſt at that day; that man that never thought of it, but ſpent his time in worldly matters, ſhall leave all, and there appear; that man that will not believe theſe things to be true, but make a jeſt of them, ſhall ſee and feel what he would not believe, and *he* alſo ſhall be there: the *godly* that waited in hope for that day, as the day of their full Deliverance and Coronation, they ſhall be there. Thoſe that have lain in the duſt theſe 5000 years, ſhall riſe again, and all ſtand there. Hearer,

whoever thou art, believe it, thou maiſt better think to live without meat, to ſee without light, to eſcape death, and abide for ever on earth, than to keep away from that Appearance. Willing or unwilling, thou *ſhalt* be there. And ſhould not a matter then that ſo concerneth *thy ſelf*, go near to thy heart, and awake thee from thy ſecurity?

3. That it is a matter of unqueſtionable certainty, I have partly ſhewed you already, and more would do if I were Preaching to known Infidels. If the careleſs world had any juſt reaſon to think it were uncertain, their careleſneſs were more excuſable. Me thinks a man ſhould be affected with that which he is certain ſhall come to paſs, in a manner as if it were now in doing, 1 *Theſ.* 5. 2. *Ye* perfectly *know that the day of the Lord ſo cometh*, &c.

ſaith the Apoſtle.

4. This day is not only *certain*, but it is *near*; and therefore ſhould affect you the more. I confeſs, if it were never ſo far off, yet ſeeing it will come at laſt, it ſhould be carefully regarded: But when the Judge is at the door, *Jam.* 5. 9. and we are almoſt at the barr, and it is ſo ſhort a time to this Aſſize, what ſoul that is not dead, will be ſecure?

Alas Sirs! what is a little time when it is gone? how quickly ſhall you and I be all in another world, and our ſouls receive their particular Judgement, and ſo wait till the body be raiſed and judged to the ſame Condition? It is not an hundred years in all likelihood, till every ſoul of us ſhall be in heaven or hell: and its like, not half, or a quarter of that time, but it will be ſo with the greater part of us:

us: and what is a year or two, or an hundred? how ſpeedily is it come? how many a ſoul that is now in heaven or hell, within a thouſand years dwelt in the places that you now dwell in, and ſate in the ſeats you now ſit in? And now their time is paſt, what is it? Alas, how quickly will it be ſo with us? You know not when you go to bed, but you may be judged by the next morning: or when you riſe, but you may be judged before night: but certainly you know that ſhortly it will be; and ſhould not this then be laid to heart? Yea the General Judgement will not be long; for certainly we live in the end of the world.

Qu. 4. MY next Queſtion is, *Whether are you ready for this dreadful Judgement when it comes, or not?* Seeing it is *your ſelves* that muſt be tryed, [illegible] you to ſee that you be prepared. How often hath Chriſt warned us in the Goſpel, that we be *alwayes ready*; becauſe we know not the day or hour of his coming, *Mat.* 24. 42, 44. and 25. 13. 1 *Theſ.* 5. 6. and told us how ſad a time it will be to thoſe that are unready, *Mat.* 25. 11, 12. Did men but well know what a meeting and greeting there will be between Chriſt and an unready ſoul, it would ſure ſtartle them, and make them look about them. What ſay you Beloved Hearers? are you *ready* for judgement, or are you not! Me thinks

thinks a man that knoweth he ſhall be judged, ſhould ask himſelf the Queſtion every day of his life; Am I ready to give up my Account to God! Do not you uſe to ask this of your own hearts? unleſs you be careleſs whether you be ſaved or damned, me-thinks you ſhould; and ask it *ſeriouſly*.

Qu. *But who be they that are ready? how ſhall I know whether I be ready or not?*

Anſw. There is a twofold readineſs. 1. When you are in a *ſafe* caſe. 2. When you are in a *comfortable* caſe, in regard of that day. The latter is very *deſirable*, but the firſt is of *abſolute neceſſity*: this therefore is it that you muſt principally enquire after.

In General, all thoſe, and only thoſe are ready for judgement,

who ſhall be juſtified and ſaved, and not condemned when judgement comes; They that have a good cauſe in a Goſpel ſenſe. It may be known before-hand who theſe are; for Chriſt judgeth, as I told you, by his Law. And therefore find out whom it is that the Law of grace doth juſtifie or condemn, and you may certainly know whom the Judge will juſtifie or Condemn; for he judgeth righteouſly.

If you further ask me *who theſe are*; remember that I told you before, that every man that is perſonally righteous by fulfilling the Condition of Salvation in the Goſpel, ſhall be ſaved; and he that is found unrighteous, as having not fulfilled them, ſhall periſh at that day.

Qu. *who are theſe?*

Anſw. I will tell you them in

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a few words, leſt you ſhould forget, becauſe it is a matter that your Salvation or Damnation dependeth upon.

1. The ſoul that unfeignedly repenteth of his former ſinful courſe, and turneth from it in heart and life, and loveth the way of godlineſs which he hated, and hateth the way of ſin which he loved, and is become throughly a New creature, being born again and ſanctified by the Spirit of Chriſt, ſhall be juſtified: but all others ſhall certainly be condemned.

Good news to repenting converted ſinners, but ſad to Impenitent, and him that knows not what this means.

2. That ſoul that feeling his miſery under ſin, and the power of Satan, and the wrath of God, doth believe what Chriſt hath

done and ſuffered for mans Reſtauration and Salvation, and thankfully accepteth him as his only Saviour and Lord, on the terms that he is offered in the Goſpel, and to thoſe ends, even to juſtifie him, and ſanctifie and guide him, and bring him at laſt to everlaſting glory; that ſoul ſhall be juſtified at Judgement: and he that doth not, ſhall be condemned.

Or in ſhort, in Scripture phraſe, *He that believeth ſhall be ſaved; and he that believeth not ſhall be condemned, Mar.* 16. 16.

3. The ſoul that hath had ſo much knowledge of the goodneſs of God, and his love to man in Creation, Redemption, and the following Mercies, and hath had ſo much conviction of the vanity of all creatures, as thereupon to Love God more then *all* things below,

below, ſo that he hath the chiefeſt room in the heart, and is preferred before all creatures ordinarily in a time of tryal: that ſoul ſhall be juſtified at Judgement, and all others ſhall be condemned.

4. That ſoul that is ſo apprehenſive of the abſolute Soveraignty of God as Creator and Redeemer, and of the Righteouſneſs of his Law, and the Goodneſs of his holy way, as that he is firmly Reſolved to obey him before all others, and doth accordingly give up himſelf to ſtudy his will, of purpoſe that he may obey it, and doth walk in theſe holy ways, and hath ſo far mortified the fleſh, and ſubdued the world and the Devil, that the Authority and Word of God can do more with him, than any other, and doth ordinarily pre-

vail

vail againſt all the perſwaſion and intereſt of the fleſh, ſo that the main ſcope and bent of the heart and life is ſtill for God; and when he ſinneth, he riſeth again by true Repentance; I ſay that ſoul, and that only; ſhall be juſtified in Judgement, and be ſaved.

5. That ſoul that hath ſuch Believing thoughts of the life to come, that he taketh the promiſed bleſſedneſs for his portion; and is reſolved to venture all elſe upon it, and in hope of this glory, doth ſet light comparatively by all things in this world, and waiteth for it as the end of his life, chooſing any ſuffering that God ſhall call him to, rather than to loſe his hopes of that felicity, and thus perſevereth to the end; I ſay that ſoul, and none but that, ſhall be juſtified in Judgement, and eſcape Damnation.

In theſe five marks I have told you truly and briefly, who ſhall be juſtified and ſaved, and who ſhall be condemned at the day of Judgement. And if you would have them all in five words, they are but the Deſcription of theſe five Graces; Repentance, Faith, Love, Obedience, Hope.

But though I have laid theſe cloſe together for your uſe, yet leſt you ſhould think that in ſo weighty a caſe I am too ſhort in the proof of what I ſo determine of, I will tell you in the expreſs words of many Scripture Texts, who ſhall be juſtified, and who ſhall be condemned.

John 3. 3. Except a man be born again, he cannot enter into the Kingdom of God. *Heb.* 12. 14. Without holineſs none ſhall ſee God. *Luke* 13. 3, 5. Except ye repent, ye ſhall all likewiſe periſh.

riſh. *Act.* 26. 18. I ſend thee to open their eyes, and turn them from darkneſs to light, and from the power of Satan unto God, that they may receive forgiveneſs of ſins, and an Inheritance among the ſanctified by Faith that is in me. *John* 3. 15, 16, 17, 18, 19. Whoever believeth in him ſhall not periſh, but have everlaſting life: he that believeth on him, is not condemned; he that believeth not, is condemned already, becauſe he hath not Believed in the name of the only begotten Son of God: and this is the condemnation, that light is come into the world, and men loved darkneſs rather then light, becauſe their deeds were evil. *John* 5. 28, 29. The hour is coming in which all that are in the graves ſhall hear his voice, and ſhall come forth; they that have done good, to the

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Reſurrection of life; and they that have done evil, to the Reſurrection of damnation. *Mat.* 25. 30. Caſt the unprofitable ſervant into outer darkneſs, there ſhall be weeping and gnaſhing of teeth. *Luke* 19. 27. But thoſe mine enemies, which would not that I ſhould raign over them, bring hither, and ſlay them before me. *Mat.* 22. 12, 13. Friend, how cameſt thou in hither, not having on a wedding garment? And he was ſpeechleſs. Then ſaid the King to the ſervants: Bind him hand and foot, and take him away, and caſt him into outer darkneſs, *&c.* *Mat.* 5. 20. For I ſay unto you, that except your Righteouſneſs exceed the Righteouſneſs of the Scribes and Phariſees, ye ſhall in no wiſe enter into the Kingdom of heaven. *Mat.* 7. 21. Not every one that ſaith, Lord, Lord,

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ſhall enter into the Kingdom of Heaven; but he that doth the will of my Father which is in Heaven. *Heb.* 5. 9. He is become the Author of eternal ſalvation to all them that obey him. *Rev.* 22. 14. Bleſſed are they that do his Commandments, that they may have right to the tree of life, and may enterin by the Gate into the City. *Rom.* 8. 1, 13. There is then no Condemnation to them that are in Chriſt Jeſus, that walk not after the fleſh, but after the Spirit. For if ye live after the fleſh, ye ſhall die: but if ye through the Spirit do mortifie the deeds of the body, ye ſhall live. *Rom.* 8. 9. If any man have not the Spirit of Chriſt, he is none of his. *Gal.* 5. 18. But if ye be Led of the Spirit, ye are not under the Law. *Gal.* 6. 7, 8. Be not deceived: God is not mocked: for what,

whatſoever a man ſoweth, that ſhall he alſo reap: for he that ſoweth to the fleſh, ſhall of the fleſh reap Corruption: but he that ſoweth to the Spirit, ſhall of the Spirit reap life Everlaſting. *Matth.* 6. 21. For where your Treaſure is, there will your heart be alſo.] Read *Pſal.* 1. and many other Texts to this purpoſe, of which ſome are cited in my Directions for Peace of Conſcience: Dir. 11. p. 115, 116.

And thus I have told you from Gods word, how you may know whether you are *Ready* for Judgement; which is the fourth thing that I would adviſe you to enquire after.

O Sirs, what ſhift do you make to keep your ſouls from Continual Terrours, as long as

as you remain unready for judgement? How do you keep the Thoughts of it out of your mind, that they do not break your ſleep, and meet you in your buſineſs, and haunt you every way you go, while judgement is ſo near, and you are ſo unready? But I ſhall proceed to my next Queſtion.

Qu. 5.

Qu. 5. AND in the laſt place, to thoſe of you that are not yet Ready, nor in a Condition wherein you may be ſafe at that day; my Queſtion is, *How are you reſolved to prepare for Judgement for the time to come?* Will you do no more than you have done hitherto? Or will you now ſet your ſelves with all your might, to make preparation for ſo great a day? me thinks you ſhould be now paſt all demurrs, delays, or further doubtings about ſuch a buſineſs; and by the conſideration of what I have ſaid already, you ſhould be fully Reſolved to loſe no more time, but preſently to awake, and ſet upon the

the work. Me thinks you ſhould all ſay, We will do any thing that the Lord ſhall Direct us to do, rather than we will be unready for this final doom! O that there were but ſuch hearts in you, that you were truly *willing* to follow the gracious Guidance of the Lord; and to uſe but thoſe ſweet and reaſonable means which he hath preſcribed you in his word, that you may be ready for that day! Alas, it is no hard matter for me to tell you, or my ſelf, what it is that we muſt do, if we will be happy; and it is no very hard matter to *Do* it, ſo far as we are truly *willing*; but the difficulty is, to be *truly* and *throughly willing* to this work. If I ſhall tell you what you muſt do for preparation, ſhall I not loſe my labour? Will you reſolve and promiſe in the ſtrength of Grace,

that

that you will faithfully and ſpeedily endeavour to practiſe it, whoever ſhall gainſay it? Upon hope of this I will ſet you down ſome brief Directions, which you muſt follow, if ever you will with comfort look the Lord Jeſus in the face at the hour of Death, or in the day of Judgement.

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THE firſt Direction is this. *See that your ſouls be ſincerely eſtabliſhed in the Belief of this Judgement and Everlaſting life:* For if you do not ſoundly believe it, you will not ſeriouſly prepare for it. If you have the judgement and belief of an Infidel, you cannot have the Heart or the Life of a Chriſtian. Unbelief ſhuts out the moſt of the world from heaven; ſee that it do not ſo by you! If you ſay, You cannot Believe what you would: I anſwer, Feed not your unbelief by wilfulneſs, or unreaſonableneſs; Uſe Gods means to overcome it, and ſhut not your eyes againſt the light, and then try the iſſue, *Heb.* 3.12,13,15,16,17,18,19.

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THE second Direction. *Labour diligently to have a sound understanding of the nature of the Laws and Judgement of God.* On what terms it is that he dealeth with mankind: and on what terms he will Judge them to Life or Death: and what the Reward and Punishment is. For if you know not the Law by which you must be Judged, you cannot know how to prepare for the judgement. Study the Scripture therefore, and mark who they be that God promiseth to save, and who they be that he threatneth to Condemn. For according to that Word will the judgement pass.

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THE third Direction. *See that you take it as the very buſineſs of your Lives, to make ready for that day.* Underſtand that you have no other buſineſs in this world, but what doth neceſſarily depend on this. What elſe have you to do, but to provide for everlaſting, and to uſe means to ſuſtain your own bodies and others, of purpoſe for this work, till it be happily done? Live therefore as men that make this the main ſcope and care of their Lives: and let all things elſe come in but on the by. Remember every morning when you awake, that you muſt ſpend that day in preparation for your Account, and that God doth give it you for that

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end. When you go to bed, examine your hearts, what you have done that day in preparation for your laſt Day: And take that time as loſt which doth nothing to this end.

THE fourth Direction. *Uſe frequently to think of the certainty, nearneſs and dreadfulneſs of that day, to keep Life in your Affections and Endeavours, leſt by Inconſiderateneſs your ſouls grow ſtupid and negligent.* Otherwiſe, becauſe it is out of ſight, the heart will be apt to grow hardened and ſecure. And do not think of it ſlightly as a common thing, but purpoſely ſet your ſelves to think of it, that it may rouze you up to ſuch Affections and

Endeavours as in ſome meaſure are anſwerable to the nature of the thing.

THE fifth Direction. *Labour to have a lively feeling on thy heart, of the evil and weight of that ſin which thou art guilty of, and of the miſery into which it hath brought thee, and would further bring thee, if thou be not delivered, and ſo to feel the need of a Deliverer.* This muſt prepare thee to partake of Chriſt now: and if thou partake not of him Now, thou canſt not be ſaved by him, Then. It is theſe ſouls that now make *light* of their ſin and miſery, that muſt then feel them ſo *heavy*, as to be preſſed by them into the infernal flames. And thoſe that *now* feel little

little need of a Saviour, they ſhall *then* have none to ſave them, when they feel their need.

THE ſixth Direction: *Underſtand and Believe the ſufficiency of that Ranſom and ſatisfaction to Juſtice, which Chriſt hath made for thy ſins and for the world, and how freely and univerſally it is offered in the Goſpel.* Thy ſin is not uncurable or unpardonable, nor thy miſery remedileſs: God hath provided a remedy in his Son Chriſt, and brought it ſo neer thy hands, that nothing but thy neglecting, or wilful refuſing it, can deprive thee of the Benefit. Settle thy ſoul in this belief.

THE ſeventh Direction. *Underſtand and believe that for all Chriſts ſatisfaction, there is an Abſolute Neceſſity of ſound Faith and Repentance to be in thy own ſelf, before thou canſt be a Member of him, or be Pardoned, Adopted, or Juſtified by his blood.* He dyed not for final Infidelity, and Impenitency, as predominant in any ſoul. As the Law of his Father which occaſioned his ſuffering, required perfect Obedience, or ſuffering: So his own Law, which he hath made for the conveyance of his Benefits, doth require yet true Faith and Repentance of men themſelves, before they ſhall be pardoned by him; and ſincere

cere Obedence and Perſeverance before they ſhall be glorified.

THE eighth Direction. *Reſt not therefore in an unrenewed, unſanctified ſtate; that is, till this Faith and Repentance be wrought on thy own ſoul, and thou be truly broken off from thy former ſinful courſe, and from all things in this world: and art Dedicated, Devoted, and Reſigned unto God.* Seeing this change *muſt* be made, and theſe graces *muſt* be had, or thou muſt certainly periſh: in the fear of God, ſee that thou give no eaſe to thy mind till thou art thus changed. Be content with nothing till this be done. Delay not another day. How canſt thou live merrily, or ſleep quietly in ſuch a

Condition, as if thou ſhouldſt die in it, thou ſhouldſt periſh for ever? Eſpecially when thou art every hour uncertain whether thou ſhalt ſee another hour, and not be preſently ſnatcht away by death? Me thinks while thou art in ſo ſad a caſe, which way ever thou art going, or what ever thou art doing, it ſhould ſtill come into thy thoughts, *Oh what if I ſhould Die before I be Regenerate, and have part in Chriſt!*

THE ninth Direction. *Let it be the daily care of thy ſoul, to mortifie thy fleſhly deſires, and overcome this world; and live as in a continual conflict with Satan, which will not be ended till thy life do end.* If any thing deſtroy thee by

by drawing away thy heart from God, it will be thy carnal ſelf, thy fleſhly deſires, and the allurements of this world, which is the matter that they feed upon. This therefore muſt be the earneſt work of thy life, to ſubdue this fleſh, and ſet light by this world, and reſiſt the Devil, that by theſe would deſtroy thee. It is the common caſe of miſerable hypocrites, that at firſt they liſt themſelves under Chriſt as for a fight, but they preſently forget their ſtate and work; and when they are once in their own conceit Regenerate, they think themſelves ſo ſafe, that there is no further danger; and thereupon do lay down their Arms, and take that which they miſcal their Chriſtian Liberty, and indulge and pleaſe that fleſh, which they promiſed to mortifie, and cloſe with the

world which they promiſed to contemn, and ſo give up themſelves to the Devil whom they promiſed to fight againſt. If once you apprehend that all your Religion lieth in meer Believing that all ſhall go well with you, and that the bitterneſs of death is paſt, and in a forbearance of ſome diſgraceful ſins, and being much in the Exerciſe of your Gifts, and in external ways of Duty, and giving God a Cheap and plauſible obedience in thoſe things only which the Fleſh can ſpare; you are then faln into that deceitfull hypocriſie, which will as ſurely condemn you, as open prophaneſs, if you get not out of it. You muſt live as in a fight, or you cannot overcome. You *muſt* live looſe from all things in *this world*, if you will be ready for *another*. You *muſt* not live after the

the flesh, but mortifie it by the Spirit, if you would not die but live for ever, *Rom.* 8. 13. These things are not indifferent, but of flat necessity.

THE tenth Direction. *Do all your works as men that must be judged for them.* It is not enough (at least in point of Duty and Comfort) that you Judge this preparation in General to be the main business of your lives, but you should also order your *particular Actions* by these Thoughts, and measure them by their *Respects* to this approaching day. Before you venture on them, enquire whether they will bear weight in Judgement, and be sweet or bitter when they are

brought to tryal? Both for matter and manner, this muſt be obſerved. Oh that you would Remember this when Temptations are upon you! When you are Tempted to give up your minds to the world, and drown your ſelves in earthly cares, will you bethink you ſoberly whether you would hear of this at Judgement? and whether the world will be then as ſweet as now? and whether this be the beſt preparation for your Tryal? When you are Tempted to be Drunk, or to ſpend your precious time in Ale-houſes, or vain unprofitable company, or at Cards or Dice, or any ſinful or needleſs ſports; bethink you then, Whether this will be comfortable at the Reckoning? and whether time be no more worth to one that is ſo neer eternity, and muſt make ſo ſtrict an account

account of his Hours? and whether there be not many better works before you, in which you might ſpend your time to your greater advantage, and to your greater comfort when it comes to a Review? When you are tempted to wantonneſs, fornication, or any other fleſhly intemperance, bethink you ſoberly, with what face theſe Actions will appear at Judgement, and whether they will be *then* pleaſant or diſpleaſant to you? So when you are tempted to neglect the daily worſhipping of God in your families, and the Catechizing and Teaching of your children or ſervants, eſpecially on the Lords Day, bethink your ſelves then, what account you will give of this to Chriſt? when he that entruſted you with the care of your children and ſervants, ſhall call

you

you to a reckoning for the performance of that truſt?

The like muſt be remembred in the very manner of our Duties; how diligently ſhould a Miniſter ſtudy? how earneſtly ſhould he perſwade? how unweariedly ſhould he bear all oppoſitions and ungrateſull returns? and how carefully ſhould he watch over each particular ſoul of his charge (as far as is poſſible) when he Remembers that he muſt ſhortly be Accountable for all in Judgement? And how importunate ſhould we all be with ſinners for their Converſion, when we conſider that themſelves alſo muſt ſhortly be Judged? Can a man be cold and dead in prayer, that hath any true apprehenſion of that Judgement upon his mind, where he muſt be accountable for all his prayers and performances?

O Remember, and ſeriouſly Remember, when you ſtand before the Miniſter to hear the word, and when you are on your knees to God in prayer, in what a manner that ſame perſon, even your ſelves muſt ſhortly ſtand at the Barr of the dreadful God! Did theſe thoughts get throughly to mens hearts, they would waken them out of their ſleepy Devotions, and acquaint them that it is a ſerious buſineſs to be a Chriſtian. How careful ſhould we be of our thoughts and words, if we believingly remembred that we muſt be accountable for them all! How carefully ſhould we conſider what we do with our Riches, and with all that God giveth us, and how much more largely ſhould we expend it for his ſervice, in works of Piety and Charity, if we believingly remembred

bred that we must be Judged according to what we have done, and give account of every Talent that we receive? Certainly the believing Consideration of Judgement might make us all better Christians than we are, and keep our lives in a more innocent and profitable frame.

THE eleventh Direction. *As you will certainly renew your failings in this life, so be sure that you daily renew your Repentance, and fly daily to Christ for a renewed pardon, that no sin may leave its sting in your souls.* It is not your *first* pardon that will serve the turn for your *latter* sins. Not that you must *Purpose to sin*, and

Purpose

Purpoſe to Repent when you have done, as a Remedy: for that is an hypocritial and wicked *purpoſe* of repenting, which is made a means to maintain us in our ſins: But ſin muſt be avoided as far as we can; and Repentance and Faith in the blood of Chriſt muſt remedy that which we could not avoid. The righteouſneſs of pardon in Chriſts blood, is uſeful to us only ſo far as we are ſinners; and cometh in where our Imperfect Inherent Righteouſneſs doth come ſhort; but muſt not be purpoſely choſen before innocency: I mean, we muſt rather chooſe as far as we can, to obey and be innocent, than to ſin and be pardoned, if we were ſure of Pardon.

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THE twelfth Direction. In this vigilant, obedient, penitent courſe, with confidence upon God as a Father, Reſt upon the promiſe of Acceptance and Remiſſion through the Merits and Interceſſion of him that Redeemed you: Look up in hope to the Glory that is before you, and believe that God will make good his Word, and the patient expectation of the righteous ſhall not be in vain: Cheerfully hold on in the *work* that you have begun: and as you ſerve a better maſter than you did before your change, ſo ſerve him with more willingneſs, gladneſs and delight. Do not entertain hard Thoughts of him, or of his

his ſervice, but rejoyce in your unſpeakable happineſs of being admitted into his family and favour through Chriſt. Do not ſerve him in drooping dejection and diſcouragement, but with Love, and Joy, and filial fear. Keep in the Communion of his Saints, where he is cheerfully and faithfully praiſed and honoured, and where is the greateſt viſible ſimilitude of heaven upon earth: eſpecially in the celebration of the Sacrament of Chriſts Supper, where he ſeals up a Renewed pardon in his blood, and where unanimouſly we keep the Remembrance of his Death untill he come. Do not caſt your ſelves out of the Communion of the Saints, from whom to be caſt out by juſt Cenſure and Excluſion, is a dreadfull embleme and fore-runner of the Judgement to come, where

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the ungodly ſhall be caſt out of the preſence of Chriſt and his Saints for ever.

I have now finiſhed the Directions, which I tender to you for your preparation for the Day of the Lord: and withall my whole Diſcourſe on this weighty point. What effect all this ſhall have upon your hearts, the Lord knows: it is not in my power to determine. If you are ſo far blinded and hardened by ſin and Satan, as to make light of all this, or coldly to commend the Doctrine, while you go on to the end in your carnal worldly condition as before; I can ſay no more, but tell thee again, that Judgement is neer, when thou wilt bitterly bewail all this too late. And among all the reſt of the Evidence that comes in againſt thee, this Book will

will be one, which ſhall teſtifie to thy face before Angels and men, that thou waſt told of that Day, and intreated to prepare.

But if the Lord ſhall ſhew thee ſo much mercy as to open thy eyes, and break in upon thy heart, and by ſober Conſideration turn it to himſelf, and cauſe thee faithfully to take the warning that hath here been given thee, and to obey theſe Directions, I dare aſſure thee from the word of the Lord, that this Judgement which will be ſo dreadful to the ungodly, and the beginning of their endleſs terror and miſery, will be as joyful to thee, and the beginning of thy glory. The Saviour that thou haſt believed in, and ſincerely obeyed, will not condemn thee, *Pſal.* 1. 5, 6. *Rom.* 8. 1. *John* 3. 16. It is part of his buſineſs to Juſtifie thee before the world,

world, and to glorifie his merits, his Kingly power, his holineſs, and his rewarding Juſtice in thy Abſolution and ſalvation. He will account it a Righteous thing to recompence Tribulation to thy Troublers, and Reſt to thy ſelf, when the Lord Jeſus ſhall be revealed from heaven with his mighty Angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt; who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the glory of his power: Even then ſhall he come to be glorified in his Saints, and to be admired in all them that believe, in that day; Even becauſe his ſervants Teſtmony, and his Spirits among them was believed, 2 *Theſ.* 1. 6, 7, 8, 9, 10. that day

day will be the great marriage of the Lamb, and the Reception of thee and all the Saints into the glory of thy Beloved, to which they had a Right at their first Consent and Contract upon earth: and when the Bridegroom comes, thou who art Ready shalt go into the marriage: when the door shall be shut against the sleepy negligent world; and though they *cry, Lord, Lord, open to us*, they shall be repulsed with a *Verily I know you not*, *Mat.* 25. 10, 11, 12, 13. for this day which others fear, maist thou long, and hope, and pray, and wait, and comfort thy self in all troubles with the remembrance of it. 1 *Cor.* 15. 55, 56, 57, 58. 1 *Thes.* 4. 17, 18. If thou were ready to be offered to death for Christ, or when the time of thy departing is at hand, thou maist

maiſt look back on the good fight which thou haſt fought, and on the courſe which thou haſt finiſhed, and on the Faith which thou haſt kept, and maiſt confidently conclude, that henceforth there is laid up for thee *a Crown of Righteouſneſs*, which *The Lord the Righteous Judge* ſhall give thee at that day: and not to thee only, but unto all them alſo that Love his Appearing, 2 *Tim.* 4. 6, 7, 8. *Even ſo, come Lord Jeſus*, Rev. 22. 20.

FINIS.